

The American Friend

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Old Virtues Resung

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PEACE PATRIOTS URGE COOPERATION

The Peace Patriots, 114 East 31st Street, New York City, N. Y., have sent out an appeal to the American people that they pledge their personal opposition to war and support of the Kellogg Peace Pact. The appeal is based upon the patriotism of the citizens of the signatory powers on the ground that "we should support the avowed aims of our government and oppose any move not according with the Peace Pact." It states that 220,000 people in Germany have pledged themselves never again to support war, 131,000 in England have done likewise, and about ten thousand in the United States. These pledges were made before the Pact was signed and were insurgent, but the approval of the Pact made them declarations of patriotism. The appeal is signed by a number of the leaders of thought in the United States, including William Allen White, Harry Emerson Fosdick, Charles M. Sheldon, Harry Elmer Barnes and other men of note.

EDUCATION ON OTHER THAN ECONOMIC BASIS

Professor Harold T. Clark, of Teachers College, Columbia University, has caused something of a furor in educational circles recently by declaring that education should not be placed on an economic basis. For a good while now boys and girls have been urged to go to college because, if they went, they might reasonably expect a much larger income. Various types of figures have been given out showing average incomes of college graduates between the ages of twenty-two and sixty. These figures and the insistence on the financial returns of education have brought hundreds of thousands of young people into colleges, but Dr. Clark insists that the time has come when more people are being trained for jobs than the world can use and that salaries for those jobs are bound to go down. He insists, too, that there are certain types of education which

do not pay financially but which are valuable to society as a whole. He believes that we ought not to attempt to estimate all kinds of education in terms of dollars and cents, but upon a true basis of cultural value. The whole problem is one which is absorbing leaders and which is increasing in urgency as the graduating classes of our colleges increase.

EFFECT OF NEW DEPORTATION BILL SERIOUS

Under the new deportation bill, S 5094, recently passed by Congress, all students, seamen, and visitors, who overstay their leave, are put in the same legal class as that of a criminal or other serious offender, who, once deported, can never return to the United States. The law is also retroactive. Even children, who, from no fault of their own, may have accompanied deported parents back to Europe, are now debarred from re-entry into the United States. Commenting on the far-reaching, serious consequences of the new bill, Miss Aghavnie Yeghenian of the Department of Immigration and Foreign Communities of the National Board, Y. W. C. A., says: "Take a child who accompanied his mother to join her husband who has established a home here. If the man died soon after and the woman became a public charge, being unable to provide for her child, she would be deported together with the child. This is only one of a score of family circumstances that may have caused the child's deportation." The status of seamen who have shipped here and who have been unable to find another job and ship out within the required sixty days, is sweepingly changed by the new law. They are now given the same status as that of a criminal, continued Miss Yeghenian. If caught after sixty days for illegal entry, they must be deported, and once deported may never return to the United States, irrespective of the character of their offense. "It is difficult to make many people realize in time the serious consequences under the new law. Students and all other visitors here on special visas, are put under this class since illegal entry is made a serious offense. Any alien who becomes a petty offender if convicted and serves a term for one year, even if later proved innocent, is to be deported and may never return to rejoin his family." The Joint Committee on Immigration Legislation, made up of national organizations interested in migration and foreign born families is deeply interested in this and other laws.

AVERAGE WEEKLY GIVING OF CHURCHES

The Federal Council of the Churches of Christ in America comes forward with the statement that last year in the United States the average contribution of the churchgoer per Sunday was five cents. According to this statement, New Jersey is the most liberal state, giving twelve and two-tenths cents each Sunday. In the Carolinas, Virginia, Washington, and eleven other states the churchgoers averaged less than five cents per Sunday. This may explain why the activities of the benevolent bodies of the church are being forced in many instances to retrench. The figures are not based on population, but on church attendance and a careful check on contributions. The probing question for every one is, How much did we average per Sunday? Are we in the nickel class, or a more liberal group?

UNSETTLED CONDITIONS IN PART OF CHINA

An Associated Press dispatch reports that, in view of increasingly unsettled conditions, Douglas Jenkins, United States Consul General, has advised American missionaries in south Kwangtung and Kwangsi provinces to evacuate their posts. Bishop O'Shea at Kanchow, Kiangsi, telegraphed that the Catholic chapel at Nagaoyuan had been burned.

Lovest Thou Me?

LOVE is expressed in terms of self-denial and sacrificial giving that Christ and His message of love may be shared with others.

To every Friend an opportunity is afforded for self-expression by giving to the support of their mission workers at home and abroad. Gifts may be sent through your local meeting treasurer. Let the measure of your love be the measure of your gift.

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WALTER C. WOODWARD, Editor

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Old Virtues Resung

WE ARE living in a day when it requires something unusual and striking to appeal to the popular imagination and to command attention. Something new and exciting and exhilarating is desired. We are inclined to yield our admiration to those who have the qualities that put them in the lime-light and we covet if we do not cultivate those some qualities, however superficial they may be. We are accordingly in danger of losing our sense of character values.

More and more, "in the maddening maze of things," we are coming to appreciate what might be termed the commonplace virtues of life, which are not so commonplace after all. In reality, they might almost be called the fundamental but unusual virtues. Too often unsung, we would sing them again by way of reminder and encouragement.

Few of us may be great or brilliant, but all of us may be dependable if we will. The longer we live the greater is our appreciation of the virtue of dependability. Few finer tributes can be given a person than to have it said of him that if he accepts and undertakes a task he can be depended upon to fulfill it. Lack of reliability is the bane of group work whether in the church or out. Otherwise honorable people will accept committee responsibilities and do little or nothing about them. Some will start things and leave it to others to finish them. They are starters, but not fulfillers. We feel too little compunction over failing to keep appointments. When responsible service in the work and organization of the church has been accepted it is too easy for us to allow other engagements to hinder us from tending to that service. We do not always place first responsibilities first. In our local meeting work we are prone to roll onto the shoulders of the pastor burdens which we should ourselves be bearing, for the meeting's good and our own. What a joy, what a real discovery it is, therefore, to find some one who can be implicitly trusted to do a thing which he has assumed to do! It may be faithfully teaching a Bible school class, attending chorus practice, being in one's place at the meeting for worship or serving on a yearly meeting committee or a Five Years Meeting board. It isn't the scope of service which counts, but the conscientious faithfulness with which the service is done. Of the various kinds of revivals which we probably need, we certainly need a revival in dependability. In unison, now please—"God be merciful to me, a sinner."

We would sing also the praise of good judgment—common sense, which is not common enough. Some may insist that this is a gift. Granted, but even so, it may be cultivated. We shall mention but one phase—the good judgment and common sense that will prevent one from crediting the rumors that come to his ears, especially rumors that are unfriendly and derogatory. Experience should teach us that in almost every case they are greatly exaggerated if not untrue altogether. Why, then, do we continue to credit them, to the hurt of the work and the injury of fellow workers? We deplore talebearing and false witnesses in wartimes as vicious, and what possible excuse is there for countenancing these things in the channels of church work? Why, oh why, are we so prone to believe the evil rather than the good report? Call upon the reserve of common sense when the next subterranean story of criticism and suspicion reaches you.

Clearly akin to this virtue is that of confidence and trust. Thoreau said wisely, "I think we may safely trust a good deal more than we do." We do it to our own advantage and to that of the work. One can't do good constructive work except in an atmosphere of trust. We know an apparently honest and conscientious police official, who, in spite of painstaking efforts, does not get on at all well with the public he serves. The question of the reason was raised in a group of professional men the other day and the reply made by a discerning man was significant. It was to the effect that the official has developed a complex according to which he assumes that everybody is guilty until proven innocent. He does his work in a negative attitude of suspicion and accusation and in that spirit is he received. Of a man being considered for a responsible position, it was recently said by a friend that he perhaps has the fault of trusting people and their motives too freely. It is a good failing. The man will go farther and achieve more who trusts than will he who suspects. Such confidence is now and then misplaced, it is true. It is better, however, to over-trust one than to under-trust ten.

Another virtue that ties in here closely is that of loyalty; loyalty that thinks no evil and inspires devoted service. Sometimes we discount the extreme loyalty that some people affect for the government, but we need a little more of that spirit in the work of the church. We criticize the government, yet remain deeply loyal to its principle and purpose. Too often we criticize the church without manifesting the

accompanying allegiance and loyalty which we owe to it. It is a generous loyalty that is needed—one that will keep us above a spirit of faction and carping criticism. Yes, even a loyalty so charged with reverence for the work that we shall be incapable of idle and cynical words regarding it. In such an attitude we are not doing reverence to an organization—we are honoring the Head of the church and serving the cause he entrusted to it and to us.

It may seem incongruous for us to go to the profession of arms for an illustration of the virtue with which we would conclude our song of the commonplace—that of quiet courage and inward confidence. When Marshal Foch was intrusted with the allied command in 1918, the prospect which faced him was dark indeed. In the dire emergency the Allies turned to this quiet-spoken man already past the usual age of retirement, and without any appreciable reinforcements in men, he turned the tide of the war by creat-

ing a new spirit. He quietly refused to accept defeat, declaring, "You are never beaten until you think you are beaten." As General Pershing has said of him: "His outstanding traits were serenity and confidence in the face of adversity." These are by no means military more than they are general traits. It is the inner command which some one manifests that points the leader in any situation that may arise, whether one of crisis or of routine. Most of us get panicky in the one instance and discouraged in the other. The great need is for stout hearts and clear minds. They, rather than eloquence and brilliance, are at a premium now as they have always been.

Do you have the qualities of dependability, good judgment and common sense, an inclination toward trust and confidence, a generous spirit of loyalty and the strength of quiet courage? Thank God and cultivate them. Let him who will be versatile and brilliant—you shall stand before kings.

Friendly Notes from Morocco

BY ABRAM S. UNDERHILL

EVERY Friend knows about Morocco leather and perhaps has one or more ancient books purporting to be bound in "full" or "half Morocco"; but every Friend may not know that genuine Morocco leather is yet made in Morocco, and that the inquiring Friendly tourist may go there and see the entire process of leather making, from the raw skins drying on the rocks in the sun, to the finished products in the shadowy *souks* of the cities, where the deft makers of cushions and slippers and portfolios and handbags are busily at work turning out brightly colored and embroidered goods for whoever comes by to purchase.

These and many other sights, new and strange, the Friendly visitor may see in this newest French Protectorate in Northern Africa; which in Old Testament times was a barbarous country at the western limit of the known world, when the Pillars of Hercules on either side of the Straits of Gibraltar opened out into unknown space.

Throughout all ancient times Morocco was a region of war and bloodshed, from successive raids by people of the East, Berbers, Moors, Arabs, Phoenicians and Romans; and later was the haunt of pirates and outlaws. It is only since 1912 that it has become a Protectorate of France, whose wise and considerate government can scarcely be too highly commended; and which has made for peace and prosperity and a rapidly improving civilization.

French Morocco is bounded north by the Mediterranean Sea and the Straits of Gibraltar, west by the Atlantic Ocean, south by an indeterminate line through the Sahara Desert and east by the

French Province of Algeria. It consists of much good level farming land, some partial desert, some real desert, and much wild country in the broken ranges of the Atlas Mountains, extending from the snowy peaks of the Great Atlas in the south to the scattered groups of the western Atlas in the north, whose rugged slopes often come down in spectacular beauty to the very shores of the Mediterranean Sea.

In this varied country there are diverse races of people: Nomads—the descendants of Arabs from the East—who live in tents as their ancestors did, and have vast flocks and herds of sheep and goats, and many camels; peaceful Berbers, also living in tents or mud houses, and cultivating the land in an antiquated way as also their forefathers did; French settlers, who live in real houses and are real farmers; and scattered remnants of the black races of Central Africa, who have come here by choice or been brought by force.

And there are ancient native cities with walls and gates, and narrow streets with mud houses, and mosques with graceful minarets; and new French cities with wide, straight streets, and Parisian buildings and all the appurtenances of civilization; and moreover, there are good roads between all important cities, made with French care and precision, perfectly graded and well surfaced, with marked kilometer stones, and with the names and distances of principal places marked every few miles on the sides of white buildings in black letters two feet high. The motorist need not get lost in Morocco.

Having heard something about these

things, Elizabeth and I decided to see them; and that is how it came about that we landed in Tangier in February last; and being loaded on a French motor car with all our simple luggage, started for Marrakech, 440 miles away.

Our road for the first 300 miles ran in a southwesterly direction nearly parallel to the Atlantic seaboard and some five miles inland from it; passing at first through farms and native villages, and then crossing the low spurs of the Western Atlas by a winding road with magnificent views over mountains, fields and ocean. We passed successively the modern French seaport of Casablanca with a native walled city adjoining; Azemour, a picturesque old Moorish city with walls and a silted up harbor; and Mazagan, another ancient seaport once the haunt of pirates, now by way of becoming a prosperous French trading port; and then turning inland due south we follow our road through cultivated farms, gradually rising into the barren foothills of the Atlas Mountains, and shortly coming out into a memorable view of the snowy range of the Great Atlas straight ahead of us toward which we are running through an upland plain, over which were scattered innumerable sheep and goats and solitary camels. Soon far ahead appear palm groves, and beyond them on higher ground, long, red walls, and towers, and lofty minarets; and this is our first glimpse of Marrakech, a city of 140,000 people, the metropolis and farthest outpost of civilization in all Morocco.

For 800 years the capital of this western empire of Islam Marrakech is an imperial city, having massive walls, and

lordly gates, and royal palaces and tombs, and many mosques with lofty, graceful minarets, and royal gardens with flowers and parks with olive trees and orange groves low with ripening fruit; all of which reminders of royal splendor are now carefully preserved by the French Government with a fine consideration for Mohammedan feeling.

The "Place Djemaa el Fna," or Central Market Square, of Marrakech is the Great White Way of Morocco. Here the nomads from the desert and the tribesmen from the Great Atlas come to buy and sell and seek amusement; and from it radiate an intricate network of dark, narrow and crooked streets, in which are the *souks* or shops, where the native goods are made and sold, in tiny rooms which are mere cubby holes, in which the merchants and workers sit cross-legged surrounded by their goods and materials. With Friendly faces and a sense of direction we can wander through the *souks* in peace and return in safety; for the people give us friendly greetings, and although we cannot speak their language we can translate pleasant looks into real money, and by a genial kind of sign language can buy numbers of things at fair prices over a cup of Turkish coffee.

From Marrakech it is a short day's run to Rabat, the French capital of Morocco, formerly an Atlantic seaport, the haunt of pirates; with imposing walls and a rocky coast with a fine Atlantic surf. Here also are *souks* and mosques with pretentious minarets, and the palatial residence of the French Governor General, and the even more imposing palace of the Sultan of Morocco; who, having no real power, maintains a great semblance of royalty. He is a faithful Musselman and goes punctiliously to prayer every Friday, in a small white mosque as unpretentious as a Friends Meetinghouse; but whose coming and going thereto is an affair of state and is attended with great ceremony, there being a full military band, a battalion of native soldiers and a regiment of mounted Ethiopian guards; all of which event we thought it well worth while to see.

A half day's ride from Rabat through a rich farming country brings us to Meknes, another former imperial city with walls and towers and wonderful gates decorated with Moorish exuberance, and deserted palaces and other remains of mediaeval royalty. A few miles more and we come to the sacred city of Moulay Idris—the mecca of Morocco—where the saint is buried, perched high upon a spur of the Zerhoun Mountains, up which we climb by narrow and tortuous streets like goat paths to have a fine view over the tomb of the saint, the city, the mountains and the plain; and the nearby ruins of the Roman city of Volubilis, once a real metropolis, but long since buried in ruins, which are being

patiently excavated by the French Government. We stop there and wander for awhile through the ancient streets, the forum, the market place and the amphitheatre; and then on for two hours more over a spectacular mountain road to Fez, which is not the largest but the most intriguing city in all Morocco.

Unlike Marrakech, which is on a level plain, Fez is in the bottom and on the sides of a narrow sloping valley; and the many branches of a swiftly running river flow through it under the streets and houses. It is a city of bustling activity; and its narrow, steep and crooked streets are filled at all hours of the day with a busy throng of people, horses, donkeys and camels, for there are no wheeled vehicles in the streets of Fez, and no sounds but those of human voices, the bray of a donkey or the hoarse groan of a camel, for there are no echoing footsteps in the soft earth which is usually the only pavement and is often mud. Its *souks* are even more dark and intricate and quite as enticing as those of Marrakech, and the dealers fully as friendly, who offer us what purport to be great bargains in various native goods of leather, brass, jewelry, pottery and garments of silk and rugs of camels hair; all to be bartered for with much friendly discussion in French—which Elizabeth speaks fluently—and much consumption of Turkish coffee, which they freely provide.

Our hotel in Fez was once an old Moorish palace of fantastic design and Oriental exuberance of decoration. It was quite far up on the hillside near the edge of the closely built city, and from its terraced roof there was a fascinating view over the drab and white roofs of the houses, the colored minarets of the many mosques, and the snowy peaks of the Middle Atlas, beyond the cultivated farms in the valley.

It was particularly fine at sunset of our last evening there, when no sound came up to us through the quiet air but the murmur of voices in the city and the gentle ripple of running water through the streets. Just as the sun went down the murmur seemed to cease, and all was still; and as the last rays disappeared behind the hills a white flag broke out on the minaret of a mosque just behind us, followed on the instant by white flags on every minaret in sight and at once there arose from all around us and below the call of the muezzins in a long sonorous cadence, "La ilaha ill Allah—Mohammed Rasoul Allah." There is no God but God—and Mohammed is his prophet. Come to prayer, come to prayer. It came almost in chorus from every minaret in Fez, and seemed to fill the air like the sound of many waters.

It was only for a moment and then the murmur of the city went on as be-

the gathering twilight, feeling that for a few brief moments we had been in one of the high places of the earth.

And so next morning we left Fez—on over a straight road through a fertile valley, and then by a winding road through barren hills, and across a strategic mountain pass at Vaza, stained for hundreds of years with the blood of successive invading hordes; and so on over another long, straight road out of Morocco, passing in the afternoon between two flags which marked the boundary line of Algeria. But what we saw and did in Algeria, and how we rode in desert cars with six twin wheels over the shifting dunes of the Great Sahara is a story by itself for another day.

Algiers, March, 1929.

YES, THEY HAVE 'EM IN EAST AFRICA

Elizabeth E. Haviland, in a letter from Kaimosi Station, tells us of the trials—and joys—of a school ma'am in East Africa.

"Looking back over the last few months of outstanding things, I see looming large piles of examination papers. Yes, we have them out here; stacks of them! All through October and November my desk had a pile always beckoning. Letters were there too, but they could not voice their appeal as the boys and girls who are near at hand.

"Many of these papers are hard to read; but to me they are very interesting because they mean the first efforts of their writers. Our out-schools do not have set examinations. Each teacher lets the pupils advance as they are able, and whenever they are ready. However, now we are picking out a few centers and placing one of our best teachers at each. These schools we call "B" or intermediate schools. We try to visit them oftener than it is possible to visit the some 200 out-schools. Then we send out outlines to be followed in Bible, composition, agriculture, and hygiene. In their other subjects—reading Swahili, and arithmetic—there are printed books.

"One week in January, I had these teachers in for special instruction in how to teach, and other things in which they wanted help. There are twelve of them, and they are all from the younger group of Christians. They are young men who are earnestly taking up the work of teaching and helping their people to advance in knowledge before God and man. It is very encouraging to see how earnestly and prayerfully these teachers consider ways of helping their pupils to know and to follow God's way.

"The twelfth of February our boarding schools started. Such a time as we had giving examinations and deciding who could stay and who would have to

go home and wait another year! The Girls Boarding School started, too; but because the word did not get out in time, the girls are slow in coming. However, there are seventeen here now. All are hard at work making a large garden, tidying up around their temporary quarters, and getting started with all their studies. We are hoping that five or six more girls will come this week. Then we shall have a full school.

"Kaimosi is a lively place now with three schools—Normal Training School, Girls Boarding School, and Manual Training—to say nothing about the hospital, mill, and coffee. You can hardly move in the morning without seeing boys, girls, or workmen busily digging, building or carrying. It is an inspiring sight, all working with their hands and all where they are influenced for Christ."

TREKKING WITH GIRLS IN PALESTINE

"Where shall we go?"

"Let us go to that enchanting valley where we heard the cuckoo bird last spring."

"That is just the place!"

It is after lunch and seven girls with the teacher take the paved road leading up to the new hotel, and from there the stony road, not paved, towards the little Moslem village of Batunia. How gay we all are! Sweaters are peeled off from the heat of walking. One, thrown over the head for carrying, suggests a village wedding where the bride comes to the ceremony with covered head and face. A handkerchief over the face completes the illusion. The rest of the bridal party is supplied and marriage songs rise on the air. Tramping is not dull to such accompaniment.

But now Batunia is left behind, and soon comes the descent into the valley. Terrified cries from behind arrest our attention. A village woman is shrieking:

"There is an old man (hyena) beyond you. He will eat you up. Do not go! Do not go!"

But how could a poor hyena eat eight big girls? There are too many to throw stones, and stones are very plentiful. So the cries fade away in the distance while before us appears a farmer from an inland village packing over the rocky trail with his little donkey.

"Is there a hyena in these parts?"

And with that enjoyment of a good joke that only an old man can have, he answers:

"You will all certainly be consumed alive," while his manner assures us that no hyena could possibly be angry contemplating such a bright group of girls. So, passing clattering donkey and genial farmer, still chuckling over the ogre hyena, the valley calls intriguingly and we hurry on.

"A tulip!" The cry is one of wildest joy and on the instant every member is like a driven arrow in line for tulips.

A camel on the trail! What a funny, homely old beast. Now he is being made to kneel. See him go down, front feet first, and hear him groan while his quavery, floppy lower lip makes one feel he is ready to burst out in a flood of tears. "Poor old camel! You have a hard life, but we cannot wait for you. Excuse us if we pass."

How long have we been trekking? Can it be two hours? Just around the turn is the sight of a lifetime. Be prepared to hold your breath. There is the first pinky almond tree in full bloom. And as the curve is rounded, the whole narrow valley is one blushing vision of almond blossoms. Peeping through them and rising straight up tier on tier are the green terraced fields.

Ah! There is the trickle of the spring. How heavenly the sound of water to the heated traveler. Here it is gushing out of the rocks. And look at the masses of cyclamen crowding out of the crevices and all over the walls of the hillsides. Soon everyone has gathered an armful of them, has scrambled up and down the terraces, and now is sitting quietly to drink in the beauty and music of it all. What a spot in which to hear the call of the cuckoo.

Why didn't we come in the morning and stay all day? How hard it is to tear away and leave it all. But we must hasten or darkness will overtake us, and there is all that stretch between us and the school—not to mention the hyena. At least we have had a vision of beauty and loveliness. The world can never be quite the same again, for we can remember the peace of Wadi Jaryoot.

EVA RAE MARSHALL.

WHITTIER ACTIVITIES

Whittier Meeting has recently lost another valued member by death, that of Imelda A. Tebbetts, and keenly feels the loss.

The church services are all well attended and the mid-week evening services are especially helpful. For several weeks Willard O. Trueblood gave a series of messages on the book of Revelations. At present these meetings are being sponsored by different classes of the Bible School, appointed by the Prayer Meeting Committee.

Two weeks ago the Fifty-fifty Class had charge. This is a class of fine young married people, with Ellis F. Emry as teacher. They are deeply in earnest and have been much blessed in the study of the book, "The Christ of the Indian Road," by Stanley Jones. Seven members of the class took part in the meeting, aside from those who led in prayer.

There were short talks and splendid music. The whole service was one of tenderness and spiritual blessing, with Christ as the center of all that is highest and best.

The Berean Class composed of older young married people had charge one week ago, with David E. Henley as leader. He read and commented upon I Tim. Chap. 2:1-8. The service was full of interest, a number of persons giving expression and engaging in prayer.

The Woman's Bible Class, with Eliza A. Cox, teacher, enjoyed a bountiful luncheon and social afternoon at the home of Sarah N. Coffin, May 2. They had as guests about twenty women some of whom are members of Rhoda Hare's class, and others belong to the class taught by Verus A. Reynolds. The occasion was one of delight.

Willard O. Trueblood gave three addresses, May 11, at the Orange County Christian Endeavor Convention held at Placentia. His messages were much appreciated.

QUAKER DAY AT BROOKLYN

Special services were held, May 5, at the Lafayette Avenue Friends Church, Brooklyn, N. Y., the minister, W. Glenn Roberts, speaking in the morning. Again, in the afternoon, Glenn Roberts spoke from the station WBBC during the Brooklyn Church Federation hour. But the special occasion was the evening service, when Dr. Augustus T. Murray of Washington, D. C., was the speaker. The house was filled, and the gallery, which had not been used for ten years, was packed with interested hearers.

Dr. Murray had conducted regular services at Washington in the morning with President and Mrs. Hoover in the congregation, and immediately took a train for New York, arriving in time for the 8 o'clock service. He read the story of the Samaritan woman at the well and proceeded to explain the true nature of worship and how God speaks to the souls of men. "Somehow men have learned to think of worship as an exterior thing. Paul, seeing the religiosity of the people of his day, cried, 'God dwelleth not in temples made with hands.' God is a spirit and they who worship him must worship in spirit and in truth. And yet, men think they can make a business of religion and buy favor or patch up some kind of an agreement with God. But God cannot be bought off by gestures of religion and worship.

"We are not a godless people, but sometimes we are thoughtless. There never was a time when men sought God as they are seeking him today. We should cultivate the habit of waiting upon him. At times he has seemed very near. I have found him in the mountains, by the sea, in books, and especially in worship."

Problems of the Rural Church

BY H. MILLARD JONES

OF ALL the American institutions there is probably no other that has suffered so greatly as the rural church. It has a distinctive place in American life and when it fails to fill that place or to perform the duties that it should, it will lose its influence, gradually come to "mark time" and finally cease to exist.

Rural people need the church. It is the institution that fosters the working together of all residents for a common end; namely, worship and service. However great should be the influence of the church, however strong it may seem, there are certain problems that it must face and solve or perish with the weaker forces in the struggle for existence.

In order to come to an understanding of the problems of the rural church it may be well to organize as best we may its duties. When the Jews returned from the Babylonian Captivity they brought with them a new institution. It was the Synagogue. It filled the place in Jewish community life that the church should fill in the life of Christian peoples. The function of the Synagogue was threefold, and it seems that the function of the church is the same, although it goes about performing it differently.

The Synagogue provided for the Jew first, a place for worship, where all the devout Jews of the community might come together and pay their tribute of praise to their God. Second, it was a place or institution providing a social center where folks might gather for the various social functions, a place of recreation and for having a wholesome, good time. Third, the Synagogue provided a place where the people could learn, study and meditate upon the various problems of their lives. In other words, it was a place of religious education.

As we interpret religion it embraces all the activities of man. That worship is an essential part of religion is generally admitted, but the social and mental activities of man are also essentially religious. It is the duty of the church to provide these three to the community in which it is located and when it fails in this task it may as well cease to be. In this discussion we shall take these three duties in order and see what the trouble is and find its remedy.

The first is worship. It is very discouraging to those responsible for the work of the church (and when we say church we mean, of course, the rural church) when, time after time, the meetings appointed are poorly attended. So attendance becomes the first problem under worship.

We can easily see the reason for this situation. The rural community is made up mainly of agricultural people. The farmer works hard six days a week and it is a great temptation to rest all day on the day appointed for worship. This problem is very serious because it doesn't seem possible to change the character of the rural peoples in this respect. They must work hard in order to produce the necessities of life. But it does seem that if there is an institution in the community that increases the value of the land, and is one of the attractive features to the better class of people moving into the community, it deserves enough sacrifice to keep it alive. It has been known that men have stopped their work to go to sales, to town, picnics, etc., so why not keep alive an institution that, if alive, will render invaluable service to the community in a financial way as well as in others?

The indifference of country folks to the work of the church is astounding. Many people use the time that should be spent working for the church in visiting. It is a question as to what is most important, what is most worth while.

One excuse offered by rural people for not attending church services is that there is no minister or that he is not, as is said, "very good." This brings us to the second problem that interferes with the worship that the church is to foster. As a rule the rural churches cannot afford to, or will not pay a minister a sufficient sum that he may give his entire time to his work in the church. Many rural churches are without ministers because they cannot afford to pay him enough for a living. No group of people can ask a man to give up all other work that he may engage in the ministry without being rewarded sufficiently.

The work of the minister is hard and requires training and study which take time and money. Our suggestion here is to consolidate churches of the same denomination and hire a well trained minister who will be so supported that he can afford to give all his time to the work.

The rural church, with a well trained minister and reliable corps of workers, can be made a power in the community for good and every one will prosper if the stolid indifference and lack of concern on the part of its members can be broken down. Some folks say that the need of the rural church is "more religion." That is true to a certain extent, but the need it seems to me is to practice what religion is there already.

The second duty to be performed by

the rural church is that of providing recreation for its membership. In other words, one of the greatest needs of the rural community is that of a social center where the problems of the community may be discussed. It is from just such places as this that civic reforms start and movements for community betterment are inaugurated.

But what are the facts concerning the situation? One needs but look about him to get an idea of the situation in this respect. In many places the meeting-house is not a very attractive place. The people of the community have such queer ideas of religion that social activities are ruled out entirely. One instance with which I am personally acquainted happened within the last few years. In a certain rural church was a fine group of young people, some married and others not. They composed a class in the Sunday School and were giving their whole-hearted support to the church. As is natural with young people, this class wanted a place for gatherings, suppers, parties and other such activities that are entirely within keeping with Christian lives. The older and ruling element of the church refused them the use of the meetinghouse. As a result this class of young people pulled off from the church and organized a club that later developed into a card club. Dancing became one of its functions. It is our conviction that if the church had permitted them the use of its property, this group would be today in the church and working for its welfare rather than on the outside pulling away and "knocking" it continually.

Another instance: A young pastor took charge of a rural church. There was a splendid group of high school boys and girls organized into a class in the Sunday School. The pastor gained their confidence and could have used them in the work of the church. He had a firm hold on them. They wanted the meeting-house for some social functions, plays, programs that would have been uplifting to the community. The pastor gave his consent and helped all he could, but the older element of the church stepped in and blocked the whole affair. It was maintained that the church should not be used to foster a play where a curtain was used. No suppers were to be held in the meetinghouse. As a result that pastor lost his hold on that group and they are drifting into other activities than church work.

But this is not always the case. In some places the people think it is a very poor investment to put money into a thing to be used but once a week. They think the property of the church should be used all the time. Those churches foster and encourage socials, suppers, programs, plays and other activities of community interest. The sequel is that

those churches are alive and doing good work, are the pride of the community and are liberally supported.

There are many theories as to what should be the equipment of a rural church. There are those who suggest that every rural church should have a lot of five acres for baseball, basketball and other athletic games, a gymnasium, large basement for social activities and all modern conveniences. These things are all right, but we must take into consideration the financial state of the rural church. It is not so much the need of additional grounds, equipment or buildings, it seems to us, as it is the permission to use that which is already at hand and available.

Again, in some country communities there are certain civic organizations that have as their aim the betterment of community life by encouraging more beautiful homes, better living conditions and protection for the farmer. There is not one word to be said in condemnation of such organizations. They exist simply because the church has failed in this respect. These organizations should work hand in hand with the church. Often these organizations hold their meetings in the building used by the church. This is as it should be. But in more than one case church members have objected and the result has been the wreck of both the church and the organization.

After all is said and done, this great truth remains a challenge to the church of our day: people are going to associate, they will find places for social activities and if the church doesn't provide such places they will be found elsewhere, possibly under harmful conditions and the great driving, dynamic power of youth will be lost to the cause of the church.

It may be hard for a person to see where the church has a part in the educational system of our country at present. We know that in an earlier day of pioneer settlement provision was made first for a meeting for worship and then for a school. The church is in a large way responsible for the establishment of educational institutions in this country. In fact, very few publicly maintained schools existed during the Colonial period of American history.

But at present we have school systems supported and supervised by public funds and public officials. Our schools are very efficient and we would not change the present system if it were possible to do so. Where, then, does the rural church come in to our life as an educational institution?

In the first place there are many people of the older generation who do not sympathize with the public schools in all their modern developments. In one township the fight for a consolidated school

was won by a single vote. Here is a field for the work of the church to sponsor all movements tending toward increased efficiency in public instruction.

Again, it has been the policy of the church to sponsor a religion of faith antagonistic to reason. The church must come to the point where it realizes that its faith is a product of reason and be able to discriminate between the harmful and helpful philosophies and theories of this modern age.

Then, under our present system of public instruction, there is no provision for instruction in those finer and uplifting things of life that come from religious education. No study of the Bible and its history, or of the church and its background, is given in our public schools because such is impossible. Here is a very challenging field for the rural church, to educate its youth in those principles upon which our nation is built and which, when learned and practiced by the people are the best protection society can possibly have. Many leading men, both in religious and in secular lines of work as well, give a great deal of credit for their successful lives to the

HEART OF MINE

O heart of mine!
Why can't we see
This world was never
Meant to be
A dwelling place?
We only stop and
Rest awhile
To gain new strength
For weary miles
That lie before us,
All unseen by mortal eye.

O heart of mine!
'Tis true the way
Seems long and weary,
And we say
The path is rough and wild.
The steep ascent that we must climb
Seems endless, but the time
We spend in pressing
Toward the goal of life
Will seem but passing moments
When life's victories
Have been won.

Then, heart of mine,
Be true, press on,
Till life's stern lessons
Have been learned.
We only take one step a moment
In the path of right,
That leads from out the darkness
Into eternal light.
We only climb the mountain steep
Of life but once,
The valley passed, then we can sing
Safe home at last.

ABBIE VAIL HOBSON.

Pasadena, Calif.

country Sunday School. This institution, when properly supported, is the best investment in the lives of men and women that can be made.

We could go on indefinitely giving arguments for the existence of the rural church, but that is not necessary. The point is, how to make the church more efficient, more effective and of greater influence in uplifting men. By making the community a place fit to live in as well as by preparing for a future life, the rural church will take the place of influence and responsibility that is rightfully hers.

Everett, Washington.

INDIANAPOLIS ITEMS

A choir of thirty-five voices gave the cantata, "The Easter Evangel," on Easter Sunday afternoon at the First Friends Church, Indianapolis, Ind. The choir was directed by Elden H. Mills, who was also bass soloist. Other soloists were Marjorie Harold, contralto; Mrs. Earl W. Sweeney, soprano; Mrs. G. M. Lewis, soprano, and C. F. Hutchins, tenor. The church was well filled, and an unusual spiritual atmosphere obtained throughout the entire service. Fred Newell Morris, one of the leading vocal teachers of the city, was guest soloist, singing "The Easter Sun."

At 10:00 o'clock Easter Sunday night, the "Quaker Special" left Indianapolis for Browns Mills, New Jersey. Norval Webb, Plainfield; David Day, Valley Mills; Elden Mills and Paul Reid of First Friends, drove through to the A. F. S. C. Conference on "War's Challenge to Christianity," returning in time for worship at their respective meetings the following Sunday.

Plainfield Quarterly Meeting convened at First Friends, Indianapolis, on May 3rd with a large and interesting attendance. Over 200 sat down to supper together and enjoyed the good food and friendly fellowship. In the Bible Memory Contest that followed the supper, Margaret Ann Paul of First Friends won first place, and Wayne Carmichael of Second Friends received second place. The young people of the Quarterly Meeting had charge of the worship service, using for their theme, "Heroes of the Lonely Way." There was much interest manifest in the business session that followed.

First Friends Friendly Guild held a food sale at the last Friday Church Night service of the year and earned over \$35.00 for Friendsville Academy. Robert Taylor, a young Friend of this meeting, returns next week from Friendsville, where he has been teaching this past year. The meeting is eager to welcome him home again after this year of new experiences.

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EDITORIAL COMMENTS

New Friendship for Old Strategies

TWO methods of keeping the peace between nations have been strikingly contrasted within recent weeks. It is not necessary to review in detail the international impasse on the disarmament question which had come to exist, particularly between Great Britain and the United States. Suffice it to say that a bunch of naval experts and rear admirals had wrangled the two kindred countries into a state of jumpy nerves and general peevishness. Each group had looked upon the other as a potential enemy and clung tenaciously to the respective points that would seem to give it the advantage over the other in the prospective conflict. Suspicion and bad feeling were aroused. Ill-concealed threats were made in high places and an atmosphere was being created which forbode evil. Our challenge was the passage of the cruiser bill which was another way of shouting, "Don't tread on me." All this the logical result of the policy of maintaining peace through preparedness for war—the policy of making yourself so powerful that no one will dare molest you.

This was the general situation when on April 22, Ambassador Hugh Gibson, speaking for President Hoover, appeared before the League Commission on Disarmament at Geneva and threw a "peace bombshell" heard round the world. Now that the nations of the world have solemnly renounced war, he said in effect, let's get down to business at once. Let's trust each other's sincerity in this matter and presume that we are going to be friends and not enemies. The United States is ready to go the limit in this direction. He represented President Hoover directly as earnestly feeling "that the pact for the renunciation of war opens to us an unprecedented opportunity for advancing the cause of disarmament, an opportunity that admits of no postponement."

Especially telling were these sentences in Ambassador Gibson's statement: "Any approach to the disarmament problem on purely technical grounds is bound to be inconclusive. The technical justification of armaments is based upon the experience of past wars and upon the anticipation of future wars. So long as the approach to the problems is based upon old fears and suspicions there is little hope of disarmament. The lessons of the old strategies must be unlearned. If we are honest, if our solemn promise in the past means anything, there is no justification for the continuation of a war-taxed peace. What is really wanted is a common sense agreement based on the idea that we are going to be friends and settle our problems by peaceful means. My government believes that genuine disarmament will follow only from a change of attitude toward the use of force in the settlement of international disputes. Therefore I venture to make an appeal to the countries here represented to examine the problem afresh in the hope that they will find in the general world conditions and in the solemn obligations they have taken, reassur-

ance as to security and that they will find in this the confidence to enable them to dispense with armaments which hitherto have seemed so essential."

This nobly conceived statement fairly electrified the world with fresh hope. What is of particular interest to us is the fact that the British press and people have risen enthusiastically to the new note. Confidence has begot confidence, and the hand of friendship extended has been warmly clasped.

So here we see the proving of the two contrasting ideals of world governance and security. The preparedness experts messed things up so badly that real friends were being turned into near enemies. And now a ringing voice for good faith and friendship quiets international nerves and restores an atmosphere of good will and confidence. Who after all is the practical man of affairs—the preparedness advocate or the pacifist?

Telling the S. A. R. and Making Them Like It

IT WAS decidedly an unusual battle anniversary address which the Massachusetts Society, Sons of the American Revolution, listened to at Springfield on April 19. As befitting a patriotic meeting on the anniversary of Lexington and Concord, the martial blare of the bugle opened the annual session of the Society but soon gave way to a passionate denunciation of war and an earnest plea for disarmament. "Seldom before," said the *Springfield Republican*, "have the addresses at such a meeting had so definite a pacifist note, or been rewarded with applause usually reserved for reminders of glory on the fields of war or historic triumphs achieved by force of arms."

Although not the only speaker to sound the new note, Rev. Frank B. Fagerburg, pastor of the First Baptist church of Springfield, led the attack on the uncouth *mores* of war and its panoplies. His address is said to have fallen like a bombshell into the camp of an old enemy of mankind, war. The burden of his concern was for an anniversary and its meaning in history, but the anniversary was not that of Revolutionary fame on which they were met but that of the Paris Peace Pact for the outlawry of war.

"Future generations will look back on the gathering at Paris as an epoch-making event," he said. "The scoffers who say it is a mere 'scrap of paper' will be forgotten and the great dream of mankind will be realized. The fundamental thing about the Paris pact is not its power of fiat, but the fact that the status of war has been irrevocably changed from a recognized accredited legal institution, entirely right if not righteous, to an institution which is illegal, spurned, outlawed by civilized man."

There was much more said in kind. "We must remember above all things," another speaker declared, "that ships, states,

flags and guns don't make a nation, but the common heart of all the people—this is what makes a country great and strong and enduring."

That such sentiments could be expressed, and favorably received, amid such surroundings and circumstances is indeed encouraging. To express them on such popular patriotic occasions requires a good deal of courage, yet this is the courage of the new patriotism. Recently we heard a Jewish Rabbi make what appeared even to a Quaker editor as a radical peace address before a city service club. While it was too strong for general acceptance in full, it was well received as an honest man's sincere conviction. Those who listened got new points of view. Strategically, the peace advocates now have the pole, so to speak, in the adoption of the Peace Pact. They are simply upholding a policy which our government, along with others, has adopted. Ambassador Gibson and President Hoover have shown how to use the Pact effectively. May the rest of us follow their lead.

Putting Peace into the Curriculum

IN THIS issue one of our contributors presents a very good case for making a Department of Peace an integral part of our government. Among the "Olive Branches" paragraphs it will be noted that a definite suggestion toward this end is already taking shape in one country at least. Despite the reasonableness of such a proposition, much education will be required to produce a public sentiment that will demand the action suggested. Because the logical place for such education is in the schools we hail with enthusiasm the announcement that there is a growing movement in progress for placing the Paris Peace Pact in our public school curriculum. To aid the schools and teachers now planning a comprehensive study and discussion of the Pact, an organization to be known as the National Student Forum on the Paris Pact is being formed. It is said that superintendents of public instruction in nearly half of the states, with almost one hundred city superintendents and high school principals have already agreed to serve on the committee in charge. The high school is the best place to start to tell the story of the Peace Pact, the committee believes. It hopes eventually to make its campaign international—at least to cover the English-speaking nations. Other nations, it believes, will follow its example. Announcement of the forum will be made in the May and June issues of educational journals, so that there will be ample time for teachers to incorporate the project in their plans for the school year, 1929-1930. It is expected that most schools will register in September or October. Each institution enrolled will receive free bibliographies, syllabuses and outlines for study and discussion. The Carnegie Endowment for International Peace has offered to turn over to the committee 800 copies of Prof. James T. Shotwell's "War as an Instrument of National Policy and Its Renunciation in the Pact of Paris," to be given free to the first schools to enroll. It is pointed out that this is practically a \$3,000 gift from the Carnegie Endowment.

"Because the Paris Pact is an official act of the United States, it is now no more a 'controversial question' than is the Declaration of Independence," the preliminary announcement of the forum points out. "The forum suggests the study of the pact in the schools just as other facts of history are studied, in a manner befitting one of the most important events in the history of civilization. There are many problems to be worked out in connection with the pact, about which there will be differences of opinion among statesmen, and citizens in general, just as there are different views of questions growing out of the Declaration itself. The committee in charge hopes that teachers will encourage free discussion and thus help 'teach the children how to think and not what to think.'"

Those desiring further information should address the National Student Forum Committee at 532 Seventeenth St., N. W., Washington, D. C.

CHRISTIAN SACRIFICE

BY SAMUEL BUFFUM

None of us choose the ancient Hebrew ways
Of giving thanks on glad thanksgiving days;
The smoking altar, waste of wholesome food;
Blood, fire, all wrong, they solemnly thought good;
Priests with huge knives, coals, brands, unsightly tongs,
Wrought sacred savageries, old worn-out public wrongs.
Lambs, heifers, gasped for their God-given breath,
Religious hands held the grim grasp of death
In terms too harsh even for my rhymes to name.
Would we now brand such deeds of public shame?

Such scenes, submerged in Truth's advancing light,
Must never more corrupt even savage sight.
Judge not too harshly, old religious crimes,
Our sins are worse a million, million times.
They slaughtered beasts in well-trained butcher's style,
We kill fair boys, who love and weep and smile.
They sprinkled blood around some useless shrine,
We smash and stab the human face divine.
Their victims suffered no long, lingering death,
We force boys' lungs with putrid, hellish breath.

And preachers tell our noble, docile youth
That hell on earth works righteousness and truth;
Tell college men of purest, noblest birth
To train themselves to devastate the earth.
We search the language for malignant names,
For chemic stuffs to mash men's minds and frames.
Delirious, demoniacal death-dance—
War throttles, clogs, unnerves the world's advance.

Gone are old altars, pious butchering places;
Brighter each year shine pure, sweet Christian graces;
That world-wide scare of needed self-defense
Needs but one volley of sound, sober sense;
Wise men who pray this year, Thy Kingdom come,
Know that Gehenna's darkness feels its doom;
That Kingdom's law of sacrifice survives
In kind, heroic, just and forceful lives.

Each prays with words: "Father, Thy will be done."
Each knows his will. Act, then, you are his son!
More and more truly truth gets understood;
Love answers love; good reproduces good.
Hate and revenge! Be gone, bane of man's mind.
Voice of the age ring true—be just. Be kind.
War and the rum curse, dragons we withstand;
Sword of Saint George is in our mighty hand.
A long, hard fight, the mournful prophets say;
The patriot says: Deal the death stroke today.

The love of Christ has never met defeat;
The call has sounded which knows no retreat;
No emblem colors ever shone more true
Than our bright stripes, white stars, cerulean blue;
These stars harmonious with the glittering throng
Must sing triumphant life's progressive song,
Till one great thought of sacrificial grace
Shall bind in one the heaven-born human race.
God's high design is ours—who dares to doubt?
Who will not with him gladly work it out?
Who fails to see how duty's pathway lies
Along the line of Christian sacrifice?
North Berwick, Me.

May War be Absolutely Wrong but Relatively Right?

SO DECLARED the Archbishop of York recently, according to the British press. We have read with much interest in a copy of the London *Daily News* some of the caustic comments made by correspondents upon this amazing deliverance of the second highest official in the Church of England. "Either war is damnable and wrong, or permissible and (relatively) right. What a dilemma the Archbishop propounds!" exclaims our writer. "Personally, I prefer the ruling of secular ethics to the timid compromising, spineless attitude of the Church." Another says: "The late war consisted largely—and the next war will consist almost entirely—of attacks from the air. To many of us night-bombing (or, in plain English, the murder of sleeping women and children) was difficult to reconcile with any form of Christianity. But we now know on high authority that, though absolutely wrong, this practice may, in a defensive war (and all wars are defensive) become relatively right. In other words, a devout Christian, without ceasing to be a devout Christian, may act like a thug."

This would seem to be a clear case of the blind—a prince of the church—leading the blind toward another abyss of war. But we don't believe the English people are that nearly blind. We wish there were as aggressive a popular public sentiment for peace in this country as there seems to be in England. It is significant that in the present campaign pre-

liminary to the Great Election to be held the last of this month, all three parties, Liberal, Labor and Conservative, are assuming conciliatory attitudes on the questions of disarmament and international relations. Even the Conservative party with its Birkenheads and its Churchills, has its ear to the ground and is speaking softly.

United States Found Amazing But Provincial!

AFTER a recent tour of American cities, a group of South African University students declared us to be amazing but just a trifle provincial—just a bit incurious about the rest of the world. They were astonished at American achievements in industry, manufacturing, agriculture and engineering but think their own South African environment more satisfactory to live with. In fact, they believe that South African culture is broader than that in the United States. "Most Americans seem to consider the United States the center of the world," said a member of the group, "while in our country there is a very general knowledge of practically every part of the world." The very idea! To think of being patronized in that superior manner—and by young upstarts from South Africa, land of Hottentots! Seriously, we wish such frank observations on the part of discerning outsiders were more chastening to our national pride and complacency. "Incurious about the rest of the world." That is our great weakness—the source of our provincialism.

A NEW PREPAREDNESS PLAN

BY W. PERRY KISSICK

PLANS to secure preparedness for the next war have received much consideration in the period since the "War to End War," both by officials and the general public. In the United States a great variety of proposals have been made or are being tried out—among them universal military training, industrial preparedness, conscription of wealth in time of war, Defense Day, R. O. T. C., C. M. T. C., and military training in schools and colleges. Perhaps the most spectacular incident of the movement for preparedness was the trial of Colonel William Mitchell. His criticism of the inefficiency of the supervision of aviation by the War Department and his advocacy of independent control of the aviation branch of national defense by experts as a means of securing more adequate preparation for the protection of the United States from foreign invasion, furnished material which echoed and re-echoed in the debating forums of many high schools and colleges. If newspaper space was any criterion, the public was likewise interested.

It is the purpose of the present article to suggest in common with Colonel Mitchell that our present system of national defense is woefully inefficient, inadequate, one-sided, and incomplete. Moreover, our present preparedness system is in great danger of defeating the

very purpose for which it was organized because it stimulates fear in the minds of other peoples and promotes the desire to prepare and to attack us before we can attack them. It is proposed, furthermore, to suggest a plan which has never been tried, whereby these weaknesses may be somewhat remedied and the goal of adequate preparedness more nearly reached.

Briefly stated, the plan is this: The United States Government should establish a Department of Peace with a Secretary for Peace as a member of the President's Cabinet, with all the financial and moral backing now received by other departments.*

The elaboration of function and details of organization of such a department would be a matter of gradual growth, as in the case of other departments of the Government. It would come through experience and a careful study by specialists in Political Science and International Relations of specific needs and issues as they might arise. Here, it is intended to suggest a few of the possibilities and opportunities for service which would be open to such a department and to offer a few considerations in support of the plan.

* This plan might be modified to include an increase in the functions and personnel of the present State Department. The basic reasons given below would hold for either procedure.

The general function of the Department of Peace should be *prevention*. It should work as hard to prevent the seeds of war from being planted and from growing, as the War and Navy Departments now work to keep the country physically prepared to destroy the weed *after* it is grown. Friction between the existing military departments and the new department would be unnecessary unless the former should prove to be insincere in their oft-repeated assertions that they exist to prevent war and preserve peace. The new officials should be chosen because of their outstanding knowledge of the problems to be dealt with and their previous services in those fields, not for their political affiliations.

This general function should be exercised by means of a definite, positive program. An extensive educational work, lifted above the plane of mere propaganda, should be conducted. It should cause the public to re-examine fatalistic beliefs, such as that war must continue to be inevitable so long as time shall last, or that war is desirable and even necessary as a means of social progress. It should stimulate thought about the nature, values, and limitations of present-day Nationalism and its relation to Internationalism. Information should be disseminated about other peoples so that their points of view on

International issues, and their good as well as their bad qualities might be generally known. A body of expert Social Scientists should be employed to study the "sore spots" in the world from which controversies leading to war may arise, such for example, as the conflict situations which grow out of economic activities—apportioning of raw materials, colonial rivalries, tariffs, and population pressure. Efforts should be made to secure a more impartial and objective presentation of the news through the press. The Department should seek to substitute International Law, organization, and conferences to care for questions for which there exists at present no remedy but war, for our existing approach toward international anarchy. In these and other matters, there should be the closest cooperation with the League of Nations, the World Court, and the International Labor office.

In addition to or as part of these projects, the Department of Peace might establish a more elaborate exchange between countries of students and professors than now exists, and encourage the circulation of libraries and the extensive publication of material on International affairs. Branch offices or embassies in foreign countries, perhaps in conjunction with present embassies and consulates, might aid in enlisting the sympathies and cooperation of other Governments in the common enterprise of preparing for peace. The Department might also investigate and seek to promote knowledge of the truth in industrial and other sources of conflict in our social order which arise from the same spirit as International War.

Such a plan, greatly expanded, carefully and honestly worked out and applied, is preferable to the augmenting of the old methods of preparedness for a number of reasons.

1. It is more fundamental. None of the commonly accepted plans for military preparedness as a means of preventing war, operate to remove the *sources* from which conflicts come. That is not the business of military forces. Rather their business is to accept the situation as it comes ready-made without attempting to go to the root of it. Their function is not to destroy the matches which start the fire, but to pour on water (and damage by water is often fearfully heavy) after the fire has been started by basic causes which the Department of Peace, had it existed, would previously have put forth every effort to remove.

2. The needs of America would be better met by a Department of Peace. Obviously the greatest weakness of our present system of national defense is not its physical power nor in the organization of military might. In these respects the United States is the strongest and best protected country in the world.

Our most vulnerable spot is to be found in our failure to develop and use social intelligence and foresight rather than in our lack of poison gas and aircraft. America is in danger from lack of knowledge of complex situations which are apt to involve us in strife, and from the accompanying weakness of will and machinery for applying such knowledge as we do have. As individuals we are too "crowd-minded," with insufficient power of independent thought. We are not prepared as a nation to live according to the Golden Rule and avoid provoking our neighbors by our armaments, selfishness, and aggressiveness. We are unprepared to disarm our potential foes before they become our actual foes. We do not have adequate agencies through which to co-operate with those in other countries, who, like ourselves, desire the preservation of peace, law and justice.

We need agencies which will help us to improve our character, and our political and business methods to the point where the fears of others about us will be entirely groundless. We must increase our efficiency in disarming the suspicion which the world has of our great power, of our unparalleled wealth, of our aggressive economic expansion. It is in this type of preparedness that the Government has been negligent, leaving us almost entirely unarmed and helpless, dependent upon a few private organizations. It is at this point that it should take hold and strengthen our defenses.

Conflicts of interests are sure to arise out of our modern complex civilization and if they are to be peacefully and justly settled it is imperative that the forces of the intellect, of knowledge, of good will, of honesty, of candor, and of understanding be organized and hurried to the front line trenches. Clearly America needs most urgently the additional protection which a Department of Peace could give by its careful thought, its earnest and scholarly study, and the resulting stimulus to the intellectual, moral, and spiritual forces of social control.

3. The needs of the world would be better met by the creation of a Department of Peace by the American Government. The world has reached the stage in its social evolution when war has become its outstanding collective sin, a monstrous danger to civilization. To be sure, progress in some fields of activity comes as the result of war, but if we were willing to set our minds to the task, we would soon learn to bring about all such progress by means infinitely less costly. The issue of first magnitude now is the abolition of International War as an institution from the whole world. During more than six thousand years of trial the usual methods of prevention

have failed repeatedly. True, they have prevented at *times*, but *eventually* they have permitted the world, or large parts of it, to become involved in war. The events and outcome of the years 1870-1918, for example, should convince a blind, deaf, and dumb person of that.

There is a superabundance of organization for war the world over, a never-ending supply of plans as to what is to be done when war begins. There is a lamentable weakness which is world-wide, in our organization and plans to prevent war and to build a world in which peace with honor and justice is possible. Leadership is needed for a method which will work. An American Department of Peace would go far toward supplying it. Why should not America be first in this as well as in the per cent of the world's gold supply, or foreign investments, or steel production?

4. A Department of Peace is highly appropriate after a so-called "war to end war." It would stand as a tribute of respect to those who made a sacrifice either in the military service or as the result of conscientious refusal to join these forces, each hoping that his sacrifice might make war forever impossible. Of all memorials, what could be more fitting, what could be more expressive of their purposes than a Federal Department of Peace?

5. The establishing of a Department of Peace is quite in harmony with the claims which we make to being a civilized, Christian nation, followers of the Prince of Peace. Of all incongruities, what could be greater than the singing of Christmas Carols to this Prince of Peace coupled with the neglect which His ideals receive at the hands of Occidental Civilization? What a vast gulf separates the spirit of the Sermon on the Mount from the spirit which the West has exhibited to the Orient! What more anomalous situation can be found than this contrast between the professions of Christian nations and their practice of Machiavellian statecraft? Why do many people ask us to bring Christ but not our "Christianity" to them? The establishment of a Department of Peace would help to remove these inconsistencies.

6. Finally, the New Preparedness Plan is eminently practical and feasible. Nothing could be more impractical and utopian than the common assumption that we can sow the seeds of war in our social order and yet reap the fruits of peace. What more wild and impossible dream could one have than the idea that our present emphasis upon preparedness for war, will, by some miraculous turn of fortune, bring us peace? Such elements of Utopianism as may have existed in the new plan have been swept away entirely by the Kellogg-Briand Pact. In the face of this agreement, a Department of Peace becomes not only possible of

achievement, but consistent, orthodox, proper. The expense of conducting the new plan is easily within the range of practicability. We ought not to hesitate at spending as much on such a venture as is spent on those indispensable luxuries, chewing gum and tobacco!

No one would be so foolish as to expect a Department of Peace to transform the world in the twinkling of an eye. Progress does not come that way. The beliefs and emotions which go with the old regime are deeply entrenched in peoples and rulers. Most of our institutions, including the church, are molded

to the old ways, permeated with the ritual, form, ceremonies, customs, and traditions of the war method, and have an uncanny fear of anything else. But a Department of Peace would be a most practical aid to the intelligent direction of sustained effort to bring about the gradual alteration of these weaknesses, an agency which would greatly hasten progress.

Among the great obstacles to progress toward the goal of world peace are our lethargy, ignorance, and selfishness, our superstitious fear and scepticism of even a little idealism in this "practical" world,

but it is quite within human power to remedy these things. It is to be hoped that the approaching Memorial Day, as well as other National occasions will be so conducted that instead of confirming us in these attitudes, they will help to shake us from our complacency, and educate us out of our ignorance. Let them purge us of our selfishness and develop our capacity for idealism so that we may not fear as individuals and as a country to venture on new and untried paths leading toward a just and permanent peace.

Earlham College.

EDUCATION AND WORLD PEACE

BY T. H. SHIMANOUCI

Oration winning second prize in the National Oratorical Contest of the Intercollegiate Peace Association, 1928.

A MULTITUDE of youth gathered together in a common cause is an impressive sight. If each nation sent the best of her young men to such a conclave, what power there would be! Such a gathering we saw a decade ago; but in what cause? The young man fresh from his study of philosophy was taught to kill. The student trained in the means of preserving life was instructed how to run a bayonet through the bowels of his adversary. The youth with a sympathetic soul became a slayer of men. Nations fought against nations; forests hidden in battle smoke and skies lurid with flames; green pastures red with fire and red with blood; and the hearts of men burning with inhuman rage.

The war is over. Men meet around the council table, representatives of every nation, every participant in the recent struggle. And even there every nation was ever on the lookout for its own interests, every statesman at the table seeking through craft and wile to satisfy the greed of the government he represented. This was peace. And the spirit of evil laughed as he said, "This is civilization."

Nations and empires from the very dawn of civilization have had as their most elusive ideal—peace. But what is this thing men call peace? One of our countrymen has said, "Peace is not an ideal at all. It is the state attendant upon the achievement of an ideal. The ideal itself is human liberty, justice, and the honorable conduct of an orderly, humane society." War is a state of mind. War is not the conflict of men upon a battlefield, but the final manifestation of the war spirit. Thus, peace, too, is a state of mind. We who are trying to strive intelligently for world peace, must address ourselves to personal and na-

tional conduct. Statesmen and idealists alike utter pious and impracticable sentiments, perpetually adopt resolutions, and prepare elaborate plans to secure peace, all of which is but the "futilitarian" type of human conduct. Let us consider what plan is practicable.

Can international law be a safeguard to peace? In the late world war the neutrality of Belgium was amply protected by international law. No nation had the right to invade the territory of that country. Nevertheless, the invasion took place. Precisely the same thing will happen in the future if the springs of personal and national conduct remain unchanged no matter what the provisions of international law. Even granting the establishment of a workable peace machinery, how much farther shall we have gone? We can no more hope for international good will through legislation, through documents, than we can ever hope to prevent war by making more guns and more battleships. No! In the words that lately rang from our American stage, "Peace is not in parchments, but in the heart and brain. We must refute the teachings of centuries that rage and murder are brave and glorious. We must show that to brag is as contemptible in nations as in men and learn to be ashamed of a dishonest fatherland as we are of a dishonest father." Yet international law we must have. However, laws reflect, but cannot always compel public opinion. If such laws are to be truly effective, they must be obeyed as well as enforced. They will be obeyed only when they reflect the overwhelming public opinion of those whom the laws directly affect. The most widely-discussed, significant plan for the solution of the peace problem is the outlawry of war proposal. However, this ideal of outlawing the institution of war will succeed only to the extent of its acceptance and support by every people, not upon force. The path of prog-

ress once more leads to the door of personal and national conduct.

What is practicable then? To educate public opinion which will insist upon national conduct and such public expression from government representatives as will promote international understanding and international cooperation. Then only can we reduce to a minimum those incidents, those policies, and those outgivings, whether on the platform or on the floor of parliaments or in the press, that constantly erect such effective obstacles to the progress of peace among the nations. When this stage is reached, there will be no necessity for limiting armaments. They will atrophy from neglect and disuse.

But how are we to educate public opinion which will lead the world toward a permanent peace? The answer lies in the youth of the world; there is the challenge and there is the surest hope. By all means let us do what we can with the adult, but the greatest peace work of the world will have to be done with the boy and girl of today. And the answer to the challenge lies in education.

A review of the past history of our country reveals to us that it was education that paved the way for religious tolerance. It was education that stimulated men to wage the great battle upon the system of organized privilege that held four millions as slaves. It was education that led our people to overthrow polygamy. It was education that led citizens of our country to abolish all saloons throughout the land. All in all, it was education that has been the great factor in social reforms and social progress. Therefore we must have conviction and faith that it will be education that will lead the peoples of the earth to the realization of "Peace on earth, good will toward men."

Education for peace demands a changed emphasis in the teaching of his-

tory. One of the most mischievous notions in the minds of men is that history repeats itself. That, like the cogs of a wheel, past events of human history will be repeated in due course of time. But what absurdity to the youth of the world! History itself does not repeat, but the motivating powers in the events of human history are not to be found in the records of the past, but in the minds of men. The world today must take the attitude of such historians as H. G. Wells and Hendrick Van Loon in the study of history, to study it from the point of view of cause and effect—to study it as past experience, to profit by it in order to build a better, worthwhile future. But what of the attitude today? Today the student of history reads of famous generals who have risen to the highest pedestal of fame by the sacrifice of thousands of brave men. He learns the names of great battles, but he does not know that these names are but the epitaphs of dead men. He learns of great deeds, but he does not hear of the tearing grief of a mother's heart. We are immortalizing war, but we are saying nothing of its consequences. It is these consequences we must make real.

Sir Philip Gibbs, a very close observer of actual fighting in the late war, says in his book, "Now It Can Be Told": "Outside the Citadel of Arras there were long queues of wounded men taking their turn to the surgeons who were working in a deep crypt with a high vaulted roof. One day there were three thousand of them, silent, patient, muddy, blood-stained. Blind boys or men with smashed faces, swathed in bloody rags, groped forward to the dark passage leading to the vault led by comrades. On the grass outside lay men with leg wounds and stomach wounds. The way past the station to the Arras-Cambrai road was a death trap for our transport and I saw the bodies of dead horses and men terribly mangled there. Dead horses were thick on each side of an avenue of trees on the southern side of the city lying in their blood and bowels." Men who have returned from the front will not tell of the things they have seen and experienced. They are tongue-tied as if by some invisible power. They will not tell you how they were taught to stab with the bayonet, to crush with the butt of the rifle. They will not tell you of the mangled bodies that lie by thousands upon the battle-field. They will not tell you of what is worse, the all-consuming hate that burns the soul.

We must teach our youth the truth of war, that it is destructive of life and humanity, of the very spirit of man. We must lead our youth toward constructive enterprises, not destructive. We must teach our youth to honor men who have contributed to the betterment of human society, not to the destruction of human

society. The students of France voted wisely on the choice of the greatest Frenchman, voting not for Napoleon Bonaparte, but for Louis Pasteur.

We must even go so far as to take the recent attitude of certain towns in England whose people contend that their war relics placed in prominent public places were irritating reminders of the horrors of war, and every time they were repainted there were expressions of indignation that so much good paint should be wasted on such rubbish. In the end these war memorials were scrapped, not only because they recall the ugliness of war but because they tended to influence the youth to glorify war.

Education for peace, moreover, involves the training of youth in international understanding. Are our schools developing minds of international understanding? Not if they teach jingoistic patriotism. Are they fostering human sympathy? Not if they inculcate hatred of other nations and fear of other races. Our educational system must take more and more definitely world peace as an objective. Let us cease to glorify militaristic campaigns and military heroes. Let us stress rather the study of peace efforts, international sports, world contests. Let us urge the wider study of foreign languages and foreign culture. Let us show the indebtedness of our land for other lands. Let the Atlantic and the Pacific be henceforth not barriers separating enemies but links connecting friends. And finally, let the boy and girl seek out between themselves and other races, not points of difference but interests held in common, bonds of friendship.

Moreover, no results can be achieved from any plan for justice and honorable conduct unless there is an unflinching determination in the mind of the individual to do the right. We must develop character which will be adequate, possessed of self-control and loyalty to moral ideals. We must teach our youth to understand, to tolerate, to sympathize in order to develop that very human unity and cooperation so essential to the making of a lasting peace. Because of various inventions in transportation and communication, the world today is known as a neighborhood. But our task of this century is, as some one has well said, "to make the world a brotherhood." This thorough character education in the school, the home, the church will express itself in home life, in work, in the whole of national politics, and in the fulfillment of that world brotherhood for which we are all striving.

The youth of the world! There lies the future of international relationships. And if the youth is strong enough to face the problems of today and wise enough to meet those of tomorrow, then there will be no longer one who laughs

at our civilization, and there shall be no more misunderstanding, nor hatred, nor war.

Then with increased devotion to a noble ideal, let us make our personal and national conduct one which is tolerant, sympathetic, influential, just to all nations.

"O man is man and man with man shall meet,

So taught the Son of Man, and at his feet

Bade us there learn the worth of human worth,

To see the man apart from race and birth."

Most surely will be ours—

"A kingdom where there is no east nor west,

There are no walls dividing clan from clan,

But Brotherhood as wide as Humankind, And with a king who is the Son of Man."

A SCHOOL OF WORLD FRIENDSHIP

That Mission Study may become a community interest has been demonstrated through the development of City-Wide Schools of World Friendship in Pasadena during the last five years. The first effort on Mission Study was held in 1924 under a cooperative organization of Pasadena Churches. Each year they have improved and broadened their work until now it has become a real part of the work of the churches in Pasadena. Teachers, chosen from each church, gather in the fall for a three-day intensive instruction course, then work under the direction of their own individual churches. Their activities include social affairs planned to include other races, plays and pageants, motion pictures and special speakers. Publicity is given through advertisement in newspapers, street car advertisements and special bulletins. The funds to meet these expenses are contributed by the churches of Pasadena, the teachers in most cases being volunteers. The last report shows sixty-seven volunteers from a large number of churches, giving time in Mexican Sunday Schools, in children's work and boys' and girls' clubs in three Christian centers. The churches of Pasadena have come to feel that these Schools of World Friendship are a vital part of their yearly program. They find that this City-Wide Movement is doing two things for their city: first, to provide a common channel through which the churches of all creeds and various races may join hands, and second, it is presenting a united Protestant effort.

Prosperity is only an instrument to be used, not a deity to be worshipped.—CALVIN COOLIDGE.

OLIVE BRANCHES FROM THE SEVEN SEAS

Harbingers of Peace Found Here and There

THERE are throughout the United States 159 groups of students in selected universities, colleges or normal schools who meet regularly during the academic year for the serious study of current international problems. These groups, which are known as International Relations Clubs, are constantly growing in number and are affiliated with the work of the Carnegie Endowment for International Peace. As soon as a Club is formed it is registered at the central office of the Division and books dealing with international problems or with some special country involved in an international crisis are sent to them to form a nucleus for their Club library. These books are added to from year to year and are permanently preserved on a special shelf in the library or club room. Some of the Clubs which have been in existence continuously for a number of years have now a fine specialized library on international relations which will continue to grow.

A boy, just fifteen years old, is president of his class in high school. That in itself is not sufficient to startle anybody. But here are the interesting facts: The boy is a Negro. Everybody knows it. He was president of the Sophomore class at the Gratz High School of Philadelphia. His classmates have now elected him to head the Junior class. Ninety per cent of his class is white.

In recognition of the part he played twenty years ago in the planting of the United States' flag at the North Pole, and on the anniversary of that event, Matthew A. Henson, a Negro, the only living member of Peary's successful expedition, was recently presented with a silver loving cup by the Bronx, New York, Chamber of Commerce. The cup bears the following inscription: "To Matthew A. Henson, as a token in recognition of his service to science as a member of the Peary Expedition which discovered the North Pole, April 6, 1909. Presented by the Bronx Chamber of Commerce on the twentieth anniversary of the great achievement, April 6, 1929."

A collection of drawings by Japanese school children is on display at the Children's Museum of Boston, having been sent from Japan by Miss Jessie M. Sherwood of Boston. Later the exhibition will be shown in Mexico.

An international conference to revise and amend the Convention of 1914 for Safety of Life at Sea, has been called by

the British government for April 16, 1929. Invitations have been sent to the United States, the British Dominions, India, Belgium, Denmark, Finland, France, Germany, Italy, Japan, the Netherlands, Norway, Spain, Russia and Sweden. Eleven delegates will be sent from the United States.

A seven-day air-mail line is to be inaugurated, within a year, to ply between New York and Buenos Aires. The route will be by way of the West Indies and Brazil and a trip must be completed each way every week, according to the terms of the concession recently granted by President Yrigoyen to a United States air-ways company. It is expected that the time of the trip will, within three years, be reduced to four days.

World peace advocates, as a result of the general election for the new Danish Folketing or lower house are asking "Will Denmark be the first country to abolish the army and navy?" The triumphant Socialists and Radicals who fought the election on a platform of disarmament won a total of 80 seats in a chamber composed of 149 members. Copenhagen Social Democrats are remarking that Denmark has courageously run up the flag of antimilitarism.

A commendable organization is that of the Intercollegiate Model League of Nations, made up of representatives of various colleges. A meeting of the Model League was held recently at Mt. Holyoke to which twenty-one colleges and universities sent representatives. It is interesting to note that the delegation representing China was made up entirely of Chinese students in this country. Subjects of international importance such as come before the real League at Geneva were discussed.

The Overseas Club of Hamburg, Germany, proposes to establish a German-American College House in that city which will serve as a student center for political science and law of the United States. This College House will be useful as a preparatory home for German students who are planning to study in the United States and for students returning from overseas to continue their work. The library planned for the house will be particularly valuable to those studying the administration of international law. In this connection a Society of German Friends of the United States has been officially launched at a recent luncheon at the Overseas Club. Its aim

is to further the commercial and general social relations between Germans interested in America and its culture, and members of the American colony in Hamburg. This society will be organized on the same lines as the Swiss society here and will also interest itself in economic relations between the countries.

Of all the varied international conferences which are being held at Geneva, few are of more significance than that of the World Federation of Education Associations which will meet at Geneva for its third biennial congress, July 25 to August 4. At its two previous congresses, that of Edinburgh in 1925, and Toronto in 1927, the attendance was chiefly composed of teachers from English speaking countries. At Geneva every effort is being made to plan on a truly international scale, the aim being "not to standardize education in the sixty-three sovereign countries but to find those elements of education which are universal and apply them to the good of all nations."

At a luncheon given on April 12 in New York City by the Commission on International Justice and Good Will of the Federal Council of Churches, Dr. Saenz, a member of the present Mexican government, expressed his deep appreciation of the gesture of friendship on the part of the United States as demonstrated by the Friendship school bags sent to Mexico. This movement has resulted in the formation of a National Committee on World Friendship among children in Mexico City and the introduction into the regular school curriculum of lessons on international good will. Dr. Saenz said: "The enthusiasm of the teachers and especially of the children is not easily described. It marks a great step in international understanding. We are satisfied that we must begin with the child in teaching international good will if we are really to have better relations among nations."

In the United States many of our colleges have taken up the idea of Model Assemblies of the League of Nations with great enthusiasm. The colleges of Ohio held their first Assembly at Ohio Wesleyan University on April 19 and 20 with twenty-seven colleges participating and on the same dates the colleges of Michigan held a similar gathering at Ann Arbor. The colleges of the middle Atlantic region took part in such an Assembly at Vassar on February 23 and fourteen other institutions were members of a similar one at the University

of Southern California on March 21. We also note that Reed College was host to nine high schools of Portland, Oregon, when they met for a Model Assembly in April.

The National Council for Prevention of War (London) in view of the General Election has formulated an eight page leaflet containing a List of Ten Questions to be put to all candidates in an effort "to return a Parliament pledged to a progressive peace policy." The one pertaining to Disarmament reads: "Do you agree that Great Britain should press for limitation, and drastic and progressive reduction, of armaments, with a view to the early abolition of all armaments save the minimum genuinely required for maintaining national and international order?" Others pertain to Freedom of the Seas, Arbitration, The Rhineland Occupation, etc. Under each question is given ten or twelve lines of information to be used by the questioner to follow up an unsatisfactory reply.

The Pan-European Union (Hofburg, Vienna) through its President, has addressed a striking open letter to President Herbert Hoover soliciting his sympathy and moral aid, as the leader of a great nation composed of the sons and grandsons of diverse European nations, in bringing about a closer economic and political unity among the twenty-six States in Europe. This movement in Europe has the moral support of such eminent men as Aristide Briand, Paul Loebe and others.

The Union of Democratic Control (34 Victoria St., London) has recommended the establishment of a British Ministry of Peace and the appointment of a Secretary of State for Peace who would be charged with promoting an effectual national cooperation with the League of Nations in its various departments and activities, and with all that has to do with the parliamentary knowledge and control of foreign policy and diplomatic relations.

The National Committee on the Churches and World Peace (105 East 22nd St., New York City) has prepared a twenty-two page pamphlet giving the extraordinary conclusions of the Second Study Conference of thirty-five religious bodies recently held in the United States. It is safe to say that these conclusions are the most far-reaching and advanced which any great body of churches have yet taken on the issues of peace. It would be of great value to the world peace movement if this pamphlet were widely circulated in every country and made the subject of similar conferences in other States of the world. When all the Churches of the world, regardless of creed or religion, go as far as this in

asserting their rightful moral authority in public affairs, it will not require six more Preparatory Conferences for the Reduction and Limitation of Armaments before some practical steps will be realized.

It is interesting to note that the German Peace Cartel has resolved to appeal to the Criminal Law Commission of the Reichstag to insert in the new Criminal Law Book a number of clauses dealing with those who threaten to disturb international peace, including those who by means of meetings or writings excite to war against a foreign country or federation of states, and whoever coerces a German by violence or by threat of violence or by social or economic pressure to join a military organization.

A Universal Religious Peace Conference constituted by a Committee of One Thousand chosen to represent the World's religions is in the process of being arranged for 1930. This Conference designs: (1) to state the highest teaching of each religion on peace and the cause of war; (2) to record the efforts of religious bodies in furtherance of peace; (3) to devise means by which men of all religious faiths may work together to remove existing obstacles to peace; to stimulate international cooperation for peace; (4) to seek opportunities for concerted action among adherents of all religions against the spirit of violence and the things that make for strife.

Uniform traffic regulations for the nations and cities of the Western Hemisphere will be considered at the Second Pan-American Congress of Highways to be held at Rio de Janeiro in August, according to an announcement lately made by the Pan-American Union.

FOR USE OF TEACHERS

The League Secretariat has just published a new book, "The Aims and Organization of the League of Nations."

The publication, which has been prepared on the instructions of the Assembly and has been circulated to Governments, is designed for the use of teachers. It is divided into two parts. The first contains a brief commentary on the Covenant, together with a summary statement of the general constitution and aims of the League, the International Labour Organization and the Permanent Court of International Justice. The three chapters of the second part deal in greater detail with the organization and working of the League and its political, administrative, technical and advisory organs. It can be used separately, or form a common basic chapter to be included as it stands in reference books on the work of the League, or in history textbooks, prepared in the different

countries members of the League for the use of schools. It provides in fact a groundwork for such instruction on the League of Nations as teachers may consider suitable for their pupils.

The book is published in French and English at one Swiss franc. In English a bound edition can be had at the cost of two Swiss francs. B. P.

WORTH REMEMBERING

A helpful leaflet published by the National League of Women Voters, "The Pan-American Treaties of 1929," describes the two new Pan-American treaties signed at Washington on January 5, 1929, by the representatives of the twenty American republics who were in assembly there for an International Conference of American States. This may be secured for 10 cents from their offices, 1015 Grand Central Terminal Building, New York City.

A set of leaflets on these Inter-American Treaties of 1929 may be secured from the League for 25c. The contents of these are: "The Pan-American Treaties of 1929," "Ask Me Another" (set on Latin America), three speeches delivered over the radio on February 12 for the Voters' Service, and study suggestions.

The Motion Picture Producers and Distributors of America have made and presented to the National Committee on the Cause and Cure of War a one-reel film entitled "The Will to Peace." Requiring about twelve minutes to run, it pictures the signing of the General Pact for the Renunciation of war, at Paris on August 27, 1928; Mrs. Catt enjoying her lovely garden and at work and play in her home; the officers of the National Committee on the Cause and Cure of War planning the campaign in behalf of the treaty and representatives of the various states calling upon their senators at Washington January 15th, as well as the final ratification at the White House on January 16th. The film is available to organizations or groups, without cost except for transportation charges, upon application to the headquarters of the Committee, 1015 Grand Central Terminal Building, New York.

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OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

AN INVITATION TO A. F. S. C. FROM BRITISH FRIENDS

The Friends Service Council of London and Dublin Yearly Meetings has invited the American Friends Service Committee to join with them in sending a deputation to visit Friends in China and Japan this coming autumn. The purpose of this visit is threefold:

(1) In accordance with the request of Chinese Friends, to advise with, and help them after the recent difficult period.

(2) To study with our Friends in the field the situation in West China, and such centers as Shanghai and Nanking, where there is already some Friends service in the hope of seeing more clearly the lines of a coordinated work in the next few years.

(3) To review the whole situation in China and the Far East, together with Chinese and Japanese Friends, with a view to a better common service of the whole Society.

The deputation would try to foster and help toward further development and co-operation the various forms of service already existing in China. It would endeavor to see how the spiritual message of Quakerism can be more effectively spread, both through the Szechwan Yearly Meeting and elsewhere. It would study the educational and medical service of Friends. There is important university work in Chengtu and high school work for both boys and girls in West China. There are also openings for educational work in places like Chanksha and Canton, where Friends are already working. The hospitals under the care of Friends in West China, and Friends share in the medical school of the Chengtu University would be considered; also the work of American Friends through Dr. W. W. Cadbury at Canton.

Most important of all, perhaps, is the invaluable aid that a strong deputation could give to the whole Christian cause in China, by addresses and personal conversations, setting forth the Quaker emphasis on a Christian way of life which is at once mystical and practical. In China, where Confucianism is so great a force, this is particularly needed, for Confucianism is now being interpreted as the worldwide secular attitude in its most complete form.

The Foreign Mission Board of Philadelphia Yearly Meeting is cooperating by releasing Gilbert Bowles for service with the deputation in China and Japan. It is, however, important that some Friend living in America should also be sent,

in order that he may return to this country and interpret to us the needs and aspirations of our Friends in the Far East.

There are large problems of rapprochement and reconciliation, as between China, the British and American Commonwealths and Japan, in which Friends may play an important part. Friends have already been led into a good deal of service along these lines, and the visit of a deputation to China at this time, with the friendships with the students and others at University centers and with public men and women, that would be formed, would be of much value.

But especially we have in mind that through this deputation, Friends will be better able to realize the common service of the whole society, and especially of Chinese, Japanese, and English-speaking Friends in the Far East.

The American Friends Service Committee at present has no funds for this purpose. It is hoped that, if Friends generally know of this opportunity for joint service with English Friends, there may be individuals who will desire to contribute specifically for this need. It will cost approximately \$1,200 to \$1,500 to send one person from America. We trust the way will be opened for the right person to go.

RECEIPTS

The Service Committee received \$11,153.21 during the month of March 21st-April 24th. Good, but not good enough to overcome the deficit of the early part of the winter. We must do better than that for the next two or three months if we are to meet the obligations to which we are pledged.

THE LAST REMINDER

The National Negro Music Festival will be held at 2:30 and 8:30 on May

25th, in the Academy of Music, Philadelphia. Practically all the outstanding Negro musicians of the country, both soloists and organizations, will appear in two splendid programs. Admission cards have sold rapidly, even in places at a considerable distance from the city. The few cards now remaining may be obtained from Heppe's, 1117 Chestnut Street, Philadelphia.

"CHINA'S MILLIONS"

Anna Louise Strong was in Russia for years as a worker for the Service Committee. Later she was in China, and her letters to the Friends papers were interesting and informing from the first word to the last. After a strenuous lecture tour telling of what is happening in China, she has now left the United States once more for England, Russia and Central Asia.

Her father has for sale about 500 copies of her book, "China's Millions," which was printed for her lecture tours, and sold as a \$4.00 book (two volumes). The present edition is paper-bound, but in all other respects like the original cloth edition, with 413 pages and 20 illustrations.

The New York Public Library bought 12 copies of this totally different book. It tells the story of the awakening of China's millions, and gives an astonishing revelation of their capacity, self-control and courage. Miss Strong tells of the peasant revolution from the inside, and shows her belief that such peasants and workers will carry their country out of the Middle Ages into the modern world.

The books may be bought at the following prices: One set (two volumes), \$2.00; two sets, \$3.25; five sets, \$7.00, postpaid. Address: Sydney Strong, 425 Fourth Avenue (6th floor), New York City.

WARNING AGAINST IMPOSTORS

Friends are warned against helping impostors, claiming to be attenders of our Meetings, or acquainted with members. There have been two cases of this kind lately, one of which, at least, ended in theft from the deceived group of Friends.

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CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE WAY OF A PEACE WORKER IS HARD BUT JOYFUL

Mary Ida Winder is doing aggressive field work for peace under the auspices of the National Council for Prevention of War. The strenuous nature of her pioneering activities may be easily judged from the following paragraphs taken from recent letters written by her.

"It began snowing about 5 p. m. on Saturday and continued all night with an increasingly cold strong wind so that by Sunday morning it had all the appearance of a blizzard—and on Easter morn! But I had promised to go to Sutherland to speak in the Christian Church, so Beulah Mott and I started out in the Ford coupe to drive the fifteen miles and we made it. There were only about thirty-five at the church and they were mostly children but I think it was worth while. On the way home we found three autos stuck in a snowdrift and being pulled out by horses but with two of us pushing while Beulah drove, we managed to get through without the horses.

"By 10 o'clock on Monday morning the roads were passable again so some Friends took me to Paullina, Sutherland, Calumet and Larrabee (all in Iowa). I spoke in the high schools at Paullina and Sutherland but there was no school at Calumet because so many of the teachers were storm-stayed at home. I went on to Larrabee without previous arrangement and the Superintendent seemed most happy to have me drop in. He said he had just been thinking about my visit of last year and planning to get some more material for his class that will begin soon in modern history. I spoke there and waited for the evening train to Cherokee since my chauffeurs had to return home to do the evening chores. A freight train came along after two hours and I jumped on the caboose.

"Tuesday in Cherokee I spoke to the City High School at 8:50, the Catholic High School at 10, the Junior High at 11:30, the Rotary Club at noon and took the 2:40 train to Sioux City. Father Smith, head of the Catholic High School, is Commander of the American Legion.

"Arriving at Sioux City at 5 p. m. I was taken directly to the Y. W. C. A. and there spoke to a group of about twenty-five people representing, as many of our participating and cooperating organizations as could send representatives, together with others including the D. A. R. At 8 o'clock I met with the Book Review Section of the University Women and reviewed 'Between War and Peace.'

"I didn't go to bed till nearly midnight and then was ill, perhaps because I had eaten too much with the farmers of O'Brien County. However, at 9 o'clock I spoke to 800 at the Junior High School of Sioux City and then had time for a nap before speaking to 1,400 at the High School. Then came Morningside College Chapel with a talk on "What We Can Do For Peace" and then the Lions Club at noon with 50 men present, including the Commander, the Executive Secretary and the Chaplain of the American Legion. I escaped with my life and had a two-hours' sleep by way of preparation for a talk of forty-five minutes to the Jewish Girls' Club in the evening."

A BUSINESS MAN APPROVES

Editor THE AMERICAN FRIEND:

I have read with much interest your editorial in last week's AMERICAN FRIEND (issue of April 25) entitled "Getting Our Hearts Over First." I think it is very fine and it should cause us Quaker business men to stop and consider and then take "courage to jump off the dock." I have said many times that if all the business men of the Quaker Church took as much interest and put the same zeal and energy in their Christian work that they do in their business affairs the results would be quite different from what they are at the present time. We have all too few "Quakers in Action" among our business men. We have had however some laymen in the Five Years Meeting who had "The courage to jump off the dock." Such outstanding men as Timothy Nicholson, John R. Cary, and others that I might mention. These men had faith and courage. Let us all read again and profit by this splendid editorial. "Shall we not get our hearts over first?"

W. S. HADLEY. Wichita, Kansas.

WAY OF THE CROSS LEADS HOME A STORY FROM LIFE

Editor THE AMERICAN FRIEND:

Lora Raley was left an orphan at the age of eleven years. Her home for some years was with relatives, then they were taken by death and she was left in the care of a very dear friend of the family whose occupation made it necessary to find a home for the young girl who was then almost sixteen years of age and where she could have some supervision over her.

This lady being a friend of ours prevailed on us to take her into our home.

She was an attractive girl, rather small and delicate looking, with luxurious black hair, light blue eyes and fair skin. She loved to play the piano at home and at church, but after being with us for over a year she developed tuberculosis and was an invalid for over three years.

In October before her death the next May, a young friend was visiting her and the subject of divine healing was mentioned. She had always turned away from the subject of conversion, but when this new subject came up she was free to talk of it. Later she asked advice and help to obtain it, and was told, "It would be wise to seek conversion first," yet the Bible gave instances of healing where there had been no account of conversion preceding. She gave me to understand that she was seeking conversion yet very little was said about it.

One afternoon we were in the sitting room, I with my sewing, she sitting quietly, when she looked up and said, "Ma, I saw Jesus standing in the corner of the room." I said, "It's a vision," and questioned her as to her joy of salvation. She said she wasn't satisfied.

I encouraged her to keep praying and some days later she said, "I seem to be going toward Jesus carrying a cross." I exclaimed over it of course—but still she was not satisfied; then later she said one day, "I saw Jesus standing inside a big gate."

A week or so later she said, "Ma, He took my cross." I said, "Your disease is your cross, don't you feel better now?" "No, he's standing inside that big gate, and there's a big chain too heavy to lift." So again I tried to encourage her to keep praying, but there came other plans into her life and she seemed to give up seeking for weeks, and growing weaker in body.

Coming out from her bedroom one morning near 9 o'clock, she said, "Ma, I just feel if I don't get better I'll never be able to carry out my plans. I said, "Well Leora, I don't know what to tell you only try to pray through." I fixed her breakfast and left her, and coming in the house an hour or so later, I heard her singing, "The Way of the Cross Leads Home." I went into the room and she looked up at me so sweetly and said, "Ma, he just reached down and pulled me in." I answered, "Now you do feel better don't you?" She replied, "Yes I do." And one of the first things she said afterward was—"I want to see—a friend with whom she had felt hurt. She was able to go to church a few times afterward, and tell of her new found joy. And although there were days and days of toil for the dear child, the blessing that came to her soul and the assurance that all was well with her satisfied and upheld her.

MRS. IDA CAMPBELL.
Sullivan, Indiana.



Quarterly Bulletin

Issued by the Board on Religious Education
Five Years Meeting of Friends

Adult Organized Classes

Bulletin No. 5

May, 1929

USE A ROAD MAP

When you start on an auto trip you look up road information, discovering the best roads and also you decide just where you are expecting to go. You may even select definite objectives for each day's journey. Fine! Is you Adult Class going anywhere? Has it some definite goals or objectives? Why not "move on?" Use these suggestions as a basis and work out your own aims that may be achieved in the lives of each individual member of the class:

1. A vital relationship to God through Jesus Christ and an increasing consciousness of his presence in daily experience.
2. Increasing loyalty to Jesus Christ and to his cause.
3. Constant growth in Christian character.
4. An increasing desire and a growing ability to actively participate in the building of a Christian Social Order in your own community and nationally and internationally.
5. A constant appreciation of the spiritual values of life and a strengthening determination to be guided by the highest ideals.
6. An enlarging response to the service opportunities offered by the Church and a more ready response to its financial appeals.

SOME THINGS TO DO

The teacher of an adult class, Glenwood Stanley, of Searsboro, Iowa, who also has conducted a leadership training class for the community, is in addition adult superintendent of the County Sunday School Council; incidently he is also a farmer. Recently he set up a county adult class conference that had a program well worth duplicating in many Quarterly Meetings. Aside from appropriate devotions, the following are chief points of interest:

1. Symposium—Programs of Service.
(a) Increase class membership; (b) win every member to Christ; (c) adult responsibility to Boys' and Girls' classes; (d) loyal support of the Bible school; (e) secure church attendance; (f) promote systematic Bible study.

2. The Adult Class as an Evangelistic Power.
3. Symposium—(a) Lesson material available for adults; (b) how to make an adult class effective; (c) personal evangelism; (d) ways of working.
4. The Four-Square Adult Bible Class.

FROM CLASS FRIENDLY

The secretary of this class at Worcester, Mass., Winnifred A. Barrett, has sent some items of interest. For three years Class Friendly has sent \$100 annually to Friendsville Academy, Tennessee, to take care of one scholarship. The class has had letters from the recipient, John Brunner.

There are about twenty-five women members of the class, though many of these have other duties about the Bible School on Sunday and consequently cannot attend its Sunday session. Once a month the class meets on an afternoon in various homes. These afternoon programs are varied by book reviews, study of poetry, discussion of politics and other items of interest.

BROADCASTING SERVICE

These bulletins are more than happy to pass on the good things your class is doing. The good thing you accomplish locally may be greatly increased if by passing it on through these Bulletins some others are inspired to "go and do likewise." Just now while you think of it, write the Board on Religious Education, E. H. Stranahan, Chairman, Penn College, Oskaloosa, Iowa.

TEST YOUR QUAKERISM ON THESE

Can you register one hundred per cent on these questions:

1. Who was the individual most largely responsible for helping William Penn to become a Friend?
2. What Friend did not eat sugar?
3. Who had a vision on Pendle Hill? What was the vision?
4. Are you a Gurneyite? A Wilburite? A Hicksite?
5. Who was Steamboat Frank?

If your entire Adult Class answers these correctly let us hear from you.

Just a reminder: The Five Years Meeting appointed a commission—Ruthanna Simms, 101 South Eighth Street, Richmond, Indiana, is secretary—and this commission will be glad to assist you in arranging for someone to give a short series of addresses on "Quakerism." Your class might do a good piece of work along this line.

HERE THEY ARE UP-TO-DATE

63. Timothy Nicholson—Liberty, Ind.
64. Woman's Bible Class, Plainfield, Ind.
65. Loyal Fellowship—Searsboro, Iowa.
66. Golden Rule—Richland, Iowa.
67. Philathea—Richmond, Ind.
68. Friendly Service—Richmond, Ind.
69. T. Y. F. Sr.—Richmond, Ind.
70. King's Daughters—Ackworth, Iowa.
71. Friendly—Jamestown, Ohio.
72. Young Women's Class—Vermilion Grove, Ill.
73. Men's Bible Class—Vermilion, Grove, Illinois.
74. Women's Bible Class—Vermilion Grove, Ill.
75. Searchers—Allen, Nebraska.
76. Whittier—Des Moines, Iowa.
77. Leader—Jamestown, Ohio.
78. Unity—Grinnell, Iowa.
79. Elizabeth Fry—New Castle, Ind.
80. David Sampson Bible Class—Winston-Salem, N. C.

TOTALS BY YEARLY MEETING

Baltimore	1
California	1
Indiana	10
Iowa	28
Kansas	12
Nebraska	7
New England	2
New York	0
North Carolina	2
Western	15
Wilmington	2

TREASURE CHESTS

Your class remembers the "Dolls" to Japan and the "School Bags" to Mexico, well the 1929-30 World Friendship project is to be Treasure Chests painted in bright colors and decorated with brass handles and these are to be sent to the Philippines. While as with the other friendship tokens these Treasure Chests should be prepared by the children, yet the adults will need to make the arrangements. Your class may well start this in your Bible School. The project is to be promoted from September, 1929, to August, 1930, and the Treasure Chests are to arrive in the Philippines December 30, 1930.

The chests are to be especially for the school children and will contain articles suitable for such a group. It is especially desirable that books suitable for ages 6 to 14 be included. Later a list of suggestive books will be provided.

CLASS ORGANIZATION

The main purpose of an organized adult class is to *teach*, but it should be kept in mind that teaching is much more than the imparting of bits of information—it involves intimate touch with the entire life and the organization part of the class is to help in this respect.

Officers—(1) Teacher, (2) President, (3) Vice-President, (4) Secretary-Treasurer.

Committees—(1) Membership, (2) Devotional, (3) Social, (4) United Budget, (5) Church Life. Tasks: (1) Social—entertainment—laugh often enough with people and you will know them—have good times together—but do not think that a great social or feed is a substitute for a fine class on Sunday (2) Advertise—"Fling Out the Banner"—make your advertising attractive and make it hook. (3) Establish home and extension classes through your "Home Department"—Adult education is a prime essential to the entire work of the church.

IMELDA A. TEBBETTS

The youngest of the family of eight children of John H. and Edith Dean Painter, Imelda A. Tebbetts was born at Springdale, Iowa, in 1859, and twenty years later was married to Charles E. Tebbetts at Muscatine, Iowa. Next July they would have been married fifty years, to the celebration of which they were looking forward with much interest and happy anticipation.

Following her marriage, she was eight years at Oskaloosa, her husband being a teacher in Penn College. They came to California in 1887 and helped organize the Friends Meeting in Pasadena, her husband serving the meeting as pastor for eleven years. They were active in the organization of Whittier College in 1901, he becoming the first president, which position he held seven years.

When her husband was chosen as General Secretary of the American Friends Board of Foreign Missions, they went to Richmond, Indiana, in 1908, and she shared in the heavy responsibilities of that office. For three years she was Secretary of Literature for the Woman's Foreign Missionary Union of Friends. She traveled much with her husband, visiting all the Yearly Meetings, the mission fields of Jamaica, Cuba and Mexico, attended the World's Missionary Conference in Edinburgh in 1910, and the Panama Conference in 1916. Thus she had large experience in pioneer work and gave large service as wife of a college professor, a college president, a pastor, and as a minister companion in a widely distributed ministerial service both in America and England.

She lacked but a few months of completing life's threescore years and ten, a

life spent in the service of her Master, and for the interests of his kingdom on earth. The mother of four children, three of them: Edith T. Clark of Elsinore, California; J. Walter of Boston, and Dr. Herbert of Whittier, with their father survive her.

Funeral services were conducted at Whittier Friends Church, April 25, Willard O. Trueblood, Harry R. Keates and Edwin McGrew having part. Eliza Armstrong Cox prepared and read a sketch of her life, made rich and beautiful by a generous, unselfish service to her family, the church and the communities where she had lived, the happy beneficiaries of her faithful labors.

EMMA DOAN

Emma Thatcher was born and educated among Friends in southern Ohio, part of her training being received at the Lebanon Normal School. She married a birthright Friend, Calvin Doan, in Clinton, Ohio, and a considerable part of their married life was spent in Chicago. On their return to Ohio she was recorded a minister of the gospel by Springfield Monthly Meeting, where her parents had always been members.

Her spiritual life began at an early age, when she experienced a very happy conversion. She was very deeply affected by the original Crusader Movement, the beginnings of the Women's Christian Temperance Union, her mother being one of the original band. She was gifted with a most unusually powerful and beautiful voice and this gift opened doors of usefulness to her. As a minister she was used acceptably in pastoral work in Wilmington Yearly Meeting for some years.

Eight years ago she came to make her home in San Diego, where she has been one of the pillars of the church, her godly presence and spiritual counsel being much valued among the membership. For years she occupied a seat of honor on the platform by the pastor, and during long illness the vacant chair has been a mute evidence of how much she has been missed. She was especially valuable for her courageous exhortation and the steadfastness of her faith.

During her sojourn in San Diego she suffered severe bereavements in the loss of her husband and of her daughter, Edith Doan, who was well known in Ohio as a church worker among young people. She is survived by her other two children, Clyde Doan of Faith, South Dakota, and Zoie Benjamin, at whose home she passed away. After several paralytic strokes and a long, lingering illness her life on earth came to an end on Monday morning, April 29, 1929.

Memorial services were conducted by the pastor, Joseph S. Fox, and interment was made in Mount Hope Cemetery beside her husband and daughter.

ALISTUS J. HADLEY

In the passing of Alistus J. Hadley, which occurred at Earlham, Iowa, April 21, 1929, the Society of Friends loses another capable and consecrated worker who combined a quality of strength with a sweetness of spirit that endeared him to people and made his service effective.

He was born November 21, 1857, near Indianola, Iowa, the son of Jesse and Rebecca Hadley. The family moved to the Bear Creek neighborhood, north of Earlham in 1878, and with the exception of six years spent in Kansas, Alistus had lived the remaining 51 years of his life in that neighborhood and in Earlham. He was married to Sydna George in March, 1885. After walking together for thirty-eight years, blessing the church and community with their united interest and service, she was called to her reward, June 19, 1923. On August 2, 1924, he was married to Lenna Lescault, and this union has been of much blessing and benefit, especially to the local church. He was a capable executive, a man of sound business judgment, and of unquestionable integrity, and was entrusted with various offices of responsibility in the civic life of his community.

He also filled many responsible places in the Church. He was Clerk of Bear Creek Quarterly Meeting for over twenty years, resigning only last year. He was a great Bible student and served as superintendent of the Bible School a larger part of his life. When not serving as superintendent he was a valuable teacher. For a number of years he was an elder. He was a member of the Mission Board of Iowa Yearly Meeting before the organization of the American Friends Board of Foreign Missions, when Iowa held Jamaica as her own mission field. When Iowa united with the American Board, and turned the Jamaican field over to that organization, Alistus J. Hadley was appointed a member of that Board, and remained a member until the time of his death. In 1918 he was one of a group sent by the American Board to visit the mission field in Jamaica. He served on various important committees of the Yearly Meeting, and has been a member of the Penn College Board for a number of years.

Alistus Hadley was a birthright member of the Friends Church, and the son of parents who took time to give Christian teaching and Bible instruction to their children. When a young man, attending school, he sought his Christ and came into the knowledge of his saving grace. Many times he gave testimony to the assurance of his Savior's love and saving power in his life. He had a deep concern at all times for the church, and almost his last thoughts were for it, expressing his feeling for its need of a deeper spiritual life, that it might continue to grow and serve.

QUAKERDOM • AT • LARGE

Ivy C. Clark and wife of Compton, California, who were on their way to the national capital on business, favored the Central Offices with a call of greeting on May 9.

* * * *

Charles Milton Jenkins, prominent in Richmond business circles for more than half a century, passed away from his home, May 11. He was a leading member of First Friends Meeting. A fuller statement of his life and work will be given next week.

* * * *

Three Practical Religious Talks were given by Rufus M. Jones, Professor of Philosophy at Haverford College, at a retreat in the American University, Washington, D. C., April 29-30, attended by nearly two hundred ministers of all denominations. He spoke on "Spiritual Forces for Life," "Faith and Experience" and "Experience and Practice."

* * * *

We are deeply saddened to record the tragic death of Olive Jenkins Hodgin of Greensboro, North Carolina, on May 13, following an automobile accident on May 10. She and her husband, Samuel H. Hodgin, were riding together when their car was crowded off the road and went over an embankment at Hickory, N. C., pinning her beneath the machine and crushing her chest. Samuel Hodgin escaped with slight injuries. The Hodgins have lived near Asheville, N. C., the past year, where he has been connected with the Lee School for Boys.

* * * *

At the April Meeting for Sufferings of London Yearly Meeting an invitation was received from the American Friends Service Committee to attend a conference of all Friends in America at Oskaloosa, Iowa, next autumn. While no official representatives were to be appointed by any group, a minute was adopted expressing great interest in the proposed conference, and asking the Friends Service Council to consider how best to bring it before the notice of Friends, in the hope that some well-concerned members of London Yearly Meeting might be present.

* * * *

As chairman of the committee on international relations in the United Church Brotherhood of Pasadena, California, Dr. William L. Pearson reports good progress in promoting peace interests. The Brotherhood and also the Pastors' Union have adopted the following resolution, which is being presented for adoption to the annual meetings of the several Christian denominations of

Southern California: "Be it resolved, That we urgently recommend the appointment of a Peace Committee in every local church, whose duty it shall be to foster the peace sentiment of the congregation by means of literature, lectures, etc., and to cooperate with like committees from other groups in the interest of world peace." He urges that Friends Peace Committees all over the country may well invite the cooperation of peace-loving pastors of members of other denominations in similar movements, as their minds in most cases are open to such suggestions, and he can think of no better educational movement today for peace.

* * * *

On the evening of Friday, May 17, the Peace Committee of the Philadelphia Yearly Meeting of Friends, is planning a Radio program over the Strawbridge and Clothier Station, WFI, which will be interesting to many Friends and particularly to the families where there are small children. "Tune in your radio on Station WFI (Strawbridge and Clothier, Philadelphia) for the International Goodwill Day Program, Friday, May 17, 1929 from 6:45 to 7:15 p. m. (Daylight Saving Time). Don't miss this message sent by American School Children to all the other School Children in the World. You are invited to add your personal greeting by writing to Friends' Peace Committee, 304 Arch Street, Philadelphia, Pennsylvania.

* * * *

In the State Extemporaneous Speaking contest held May 4 at Omaha, Nebraska, John H. Ferguson, senior at Nebraska Central College won first place. "Practical Public Speech" was the general theme for all contestants, each contestant drawing, two hours previous to the contest, one of thirty subjects dealing with some aspect of this theme. John Ferguson drew the subject, "How Debating Helps the Prospective Preacher," and in the two hours for preparation at his disposal arranged his presentation along four lines—development of a researchful mind, connected thinking, critical attitude, and power of expression. He has been a member for the past three years of a successful debating team at the College. On the same evening in Omaha, Leland Johansen, a seventeen year old Freshman at N. C. C., participated creditably in the State Peace Oratorical contest and received recognition for his delivery. Kenneth Hawkes, Junior, was elected Secretary-Treasurer of the State Forensics Association for

the coming year, and Mrs. Golda O. Ruan Carrell was appointed Faculty Auditor of the accounts of the year just passed. The preceding evening Pat Heaton, who will receive degrees this spring from both N. C. C. and Creighton Law School, received second place in a State Constitutional contest.

* * * *

The *Toronto Evening Telegram* has given its readers interesting information regarding President Hoover's maternal ancestors who were of Canadian birth. The Quaker records in the library of the University of Western Ontario mention Herbert Hoover's maternal ancestry, including Andania Winn, the daughter of Jacob Winn, who came to Canada from Vermont in 1804 and settled on Yonge Street, about thirty miles north of Toronto with other pioneer Friends. In his History of the Society of Friends in Canada, Arthur G. Dorland, Professor of History at the University of Western Ontario, made reference to the Winn family, and members of the Hoover family interested in tracing the genealogy of President Hoover have been inquiring at the University for definite information. The old records of early Friends Meetings in Canada have been collected and placed in the library for safe-keeping. They contain several references to President Hoover's forbears.

* * * *

In an issue of April 18 we noted the dinner tendered Rufus M. Jones at Los Angeles on April 4 by the alumni and old students of Friends colleges resident in California, as reported in the *Los Angeles Times*. Additional information has come in from a correspondent. The following educational institutions were represented at the dinner: Haverford, Bryn Mawr, Swarthmore, Wilmington, Earlham, Guilford, Penn, Friends University, Nebraska Central, Whittier, Pacific, Pickering, Woodbrooke, Westtown, Moses Brown, Barnesville, Oak Grove and Oakwood. Edwin McGrew, president of the Southern California Alumni of Quaker Colleges, presided. John J. Jessup, Penn, was elected president, and Mary Mendenhall, Guilford, was elected secretary, for the ensuing year.

NEWS OF OUR MEETINGS

Winneshiek Quarterly Meeting was held at the Kedron Meeting located near Spring Valley, Minnesota, April 26-28. There was a good attendance from the first and on throughout each session. The Spirit of God was manifest in each service and the Christian fellowship was very delightful. Moses T. Mendenhall was

present and spoke at the evening services and also Sunday morning. His messages were inspiring and edifying. Lawrence and Sara Belle Sams were in attendance as pastors and representatives from the Valton Meeting. Their messages in song and preaching were much appreciated.

* * * *

Blue River Quarterly Meeting was held April 27 and 28 at Lick Creek Church, near Paoli, Indiana. The Lick Creek congregation is quite small, but very generously met all the needs of the visitors. Beginning in the home of settlers from North Carolina, in 1811, it became an established meeting in 1812, being set up by West Branch Quarterly of Ohio Yearly Meeting. It is the oldest meeting of Western Yearly and with Blue River composed Blue River Quarterly Meeting, which set up seven monthly meetings from 1820 to 1831. White Lick, Vermilion, Fairfield and Bloomingdale Quarterly Meetings are her children. For thirty-eight years a Quarterly Meeting had not been held in this historic center and unusual interest was taken in the occasion. Richard R. Newby, general superintendent, was present both Saturday and Sunday and ministered very helpfully. The Sunday afternoon service was one of prayer, praise and reminiscence following a bountiful dinner served to scores. It was the general expression that the meeting was unusual in interest and spiritual life.

* * * *

The Executive Committee of Western Yearly Meeting has held two meetings, April 16 and May 1, at the Bertha Ballard home, in the interest of the Yearly Meeting. Reports from the Benevolence Treasurer, Luther Trueblood, were of interest; also the reports from meetings as to the voluntary share they promise for 1929-30. So far most of these have been encouraging, and there has been no disposition to fall below what had been their previous expectancy. Some meetings, however, have not reported as yet. New report blanks for the Yearly Meeting was one purpose of the meetings. Richard R. Newby had obtained report blanks from other Yearly Meetings. These were an advantage to the committee in making up the new blanks for the departments. Plans for Yearly Meeting were promoted and each departmental committee selected their time for meeting to plan programs. The Home and Foreign Committees will have a joint session. A better organized system of work in the Yearly Meeting is growing more apparent, because of the General Superintendent's painstaking efforts and the Executive Committees of the Quarterly Meetings loyally falling into line.

* * * *

Farmington Quarterly Meeting, held at Farmington, N. Y., April 27, was a time of spiritual blessing and inspiration.

W. Glenn Roberts, pastor of the Brooklyn Meeting, was present at all the sessions, his presence and message being responsible for no small part of the helpfulness of the meeting. Following the supper in the church basement on Saturday evening, the Woman's Missionary Society of the local meeting had charge. Five of the members held a sort of "Fireside Conference," during which each of the women gave a reading, the audience being previously asked to prepare to give an expression as to which reading was the most effective as a missionary appeal. "Crumb Christians," taken from *The Friends Missionary Advocate*, was adjudged to be the most effective and the reader, Lucy Popenhusen, was presented with a copy of Stanley Jones' "The Christ of the Indian Road." After a brief but forceful address by Glenn Roberts on our relation to our "Father's business," fourteen young women gave the pageant-tableau, "The Way of the Cross," which made a very effective climax to the evening's service. Appropriate missionary songs were rendered at intervals during the evening. An offering was received, amounting to \$9.00. On Sunday morning Glenn Roberts gave the message and, as Friends were won't to say, was much favored, as he spoke of some of the frontiers of the Kingdom and made a very forceful appeal for our adherence to this Kingdom. In the evening a group of the young folk met with Glenn Roberts and all enjoyed a forum on Life's Purpose, starting with the general thought of what purpose God had in creating a world, or in creating us, and from that trying to see what our obligations or purpose should be.

* * * *

New London Friends Church observed March as Benevolence Month according to the plan of Western Yearly Meeting's Executive Committee. A group of members met before the Sunday evening service each week to study Africa, closing the study with a public meeting. Mary M. Cosand gave the last lesson from the study book in a fine, practical way. Twenty-five Junior C. E. members, lead by Reba Chace, sang a missionary song. March 31st was the happy culmination of a month of united work. Easter cross

coin fillers, each containing places for ten dimes, were brought to the morning service by the members of the church and were gathered by four young women lead by Marie McNeal, who reported the amount of \$60. Henry Chace, the pastor, preached an Easter sermon of victory and blessing. There was throughout the meeting a feeling of gladness because of more than reaching the allotment for the United Benevolences. Friends were also favored by Arthur B. Chilson's visit, March 17, and his splendid address to a large audience. On April 15, thirty-five young people met for a social time at the church by invitation of the Young Friends Society. The pastor's talk and good music made the evening worth while. Wednesday the Juniors celebrated May day by gathering violets on the New London hills and taking the bouquets to the sick and shut-ins.

* * * *

On May 3, an evening of fun and music celebrated the close of a membership contest in Pasadena Bible School. The class of young people taught by Frances M. McGrew, the pastor's wife, gained the greatest number of points and was honored by a progressive banquet served in the homes of Bible School Board members. Later in the evening the class joined the party celebrating in the social hall of the church. A company of 125 enjoyed the evening's program.

* * * *

A course in Bible Training, to include four subjects, has been inaugurated by the Pasadena Bible School. Teacher Training is taught by Cora A. Sydnor, Bible History by Alice Lewis Pearson, Dispensations by Agnes Sommerville, and Prophecy by Charles H. Johnston. The class meets on Sunday at 6:30 and two subjects are presented each evening. The attendance at the first session, May 5, was very encouraging.

* * * *

Contentnea Quarterly Meeting was held, April 26-28, at Rhodes, a country meeting fourteen miles out of Goldsboro, North Carolina. The Ministry and Oversight Meeting on Friday was well attended considering distances and deep interest was felt for the welfare of the church with desire expressed for its prog-



CAN I TEACH MY CHILD RELIGION?

GEORGE STEWART

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ress. Tennyson Lewis brought the message which was inspiring helpful. Attendance on Saturday was also very good, when Benjamin Milliken gave the message. The business was fraught with much interest, in harmony and cooperation. Luncheon was served at the noon hour and a social time enjoyed. Nathan D. Andrews spoke on Sunday morning helpfully and encouragingly to the congregation, particularly to those having the responsibility of promoting the work. John S. Moore has been the local pastor for almost forty years and is faithful in his ministry there. The meeting is made up largely of children and young people.

* * *

The missionary committee of Pasadena Monthly Meeting gave a program Sunday evening, May 5, under the direction of the chairman, Blanche Ford Pickering. A very interesting Bible reading on aspects of nature mentioned in the Scriptures and having accompaniment of old familiar hymns sung by the church choir, was followed by a pageant with impressive lessons, "Behind the Lines," conducted by Ida M. Hill. A "Song of the Nations," by Margaret E. Bundy and six young girls from the "Happy Hour" class of the Bible School, dressed in costumes of foreign lands, was the closing feature.

PASADENA QUARTERLY MEETING

Pasadena Quarterly Meeting was held April 26 and 27 at Friends Church, Los Angeles, California. David E. Henley and Elma M. Pearson were continued as clerks of the Meeting on Ministry and Oversight. On Saturday morning Harley M. Moore, pastor of the East Whittier Church, gave a stimulating address to the church from Hebrews 11:39 and 40 and 12:1. Dr. Ernest W. Bysshe (pronounced Bish), new pastor of the First Church of Long Beach, was welcomed to the meeting and gave a brief message. Harry R. Keates, acting pastor at Los Angeles, sang very feelingly as a solo, "O Wonderful God."

Reports were received in the business session from the five monthly meetings, Bethel and First Church of Long Beach, Los Angeles, Pasadena, and Ramona Park, showing a healthy state of society. Departmental reports summed up the work of the year very encouragingly. D. R. Marling of Whittier, president of the Yearly Meeting Board of Missions, announced that R. Esther Smith of Chiquimula, Guatemala, has arrived in the states for a year's furlough, and that William F. and Maria Henley are expected back from Alaska the coming summer. Others present from Whittier Quarterly Meeting were Frank W. Dell, general superintendent of the Yearly Meeting, and Eliza Armstrong Cox, who gave the meeting a message of fraternal greeting.

A SUCCESSFUL JOURNEY IN RETROSPECT

Khalil Totah Writes "Bread and Butter Letter" and Tells Results of Trip

Tomorrow morning I shall be sailing through the Straits of Messina. My imagination is already ablaze over the adventures of Ulysses who made these straits, gulfs, corners and nooks of this part of the Mediterranean alive. Monsters, Scyllas and Charybdises, Cyclopes, narrow escapes and thrilling adventure—all crowd to fill these waters with interest.

In that splendid poem entitled "Ulysses," Tennyson makes his hero say, "I am a part of all that I have met." Looking back over my adventures in America, I, too, can say with truth that I am a part of those dear and generous Friends whom I have been meeting for the last few months.

To be sure I have met with no monsters nor Cyclopes in America, but it was a thrilling trip all the same. In three days I shall have traveled about 21,000 miles. My journey began from the hills of Judea, down through Lydda, Ashdod, Gaza, and the Philistine country, across the Suez Canal to the Pyramids and then to the city of Alexandria, Syracuse, the

The suggestion that there should be observed a general "Quaker Day" or "Friendly Picnic" for all of southern California, met with favorable response, and a proposition was forwarded to the Yearly Meeting that such an event be arranged by a Yearly Meeting committee.

The meeting reorganized with the following officers: Clerk, George D. Weeks; Recording Clerk, Ida M. Hill; Reading Clerk, Estella Stevenson; Treasurer, Arthur B. Williams.

The Clerk was directed to convey the sympathy of the meeting to Lindley A. Wells of the Bethel Church, who was prevented from attending on account of an injury to his foot received in an automobile accident not long before.

home of Archimedes, Rome, Paris, the Atlantic, New York, and across hills, prairies and mountains to the Pacific Coast. Now, I am almost back to my original starting point.

During this thrilling trip I have inflicted myself eighty times on patient meetings, adult classes, college chapels, and student assemblies of all descriptions. In the lingo of these students, I may say that I got a great "kick" out of the whole thing. The welcome and warm response which I received fill my soul with inspiration. Meeting the students at Haverford, Swarthmore, George School, Westtown, Friends Select School, Central School, Baltimore Friends School, Wilmington, Earlham, Penn, and Whittier Colleges was one continuous feast for me. I am ten years younger and my life has been enormously enriched on account of these contacts.

I hope these students, as well as all my Friends, will consider this as my "bread and butter" letter to them all. My life is truly richer for having been the guest of so many gracious hosts. Often I found it difficult to approach my kind hosts with my errand which was the raising of funds for our Ram Allah work. I felt awkward about talking money, appearing mercenary and thus spoiling an otherwise fine visit before the fireplace. But several Friends warmed the insides of my heart by putting me at my ease and thanking me for the opportunity I was giving them to have a share in the Lord's work. One of those Friends, who left his crackling fire and dear family on a bitter cold evening, in order to drive me over to the next place, will always have a warm spot in my heart.

After such incidents, is it any wonder that I feel like Ulysses, that I am a part of all that I have met?

The campaign on behalf of the Friends work in Palestine has been fruitful. Friends may be interested to know about its results which I shall give briefly below.

1. The Ermina Jones Totah Memorial is assured.

2. Sarah J. Swift, a tried and a staunch worker for our work for well over a quarter of a century, has pro-

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vided in her will the salary of a manual training teacher, who is badly needed. This is only another evidence of the warm interest Sarah Swift has in Friends Schools everywhere.

3. Mary R. G. Williams of Rosemont, Pa., has taken it upon herself to raise the salary of a nurse for our two schools. Scores of sore eyes, sore throats, and chilblained hands and feet are going to bless Mary Williams for her kindness.

4. William T. Grant of New York City has promised to give us a much needed hall. It is to bear the name of his brother, Elihu Grant, of Haverford, who, with his wife, Almy C. Grant, started the Boys' School in 1901. When William Grant said to me, "Go ahead, but don't put up a 'bum' building," I didn't know whether I was still on Manhattan, on top of the Woolworth building, or in the seventh heaven.

5. Some scholarships have been secured to help worthy but poor children.

6. A small beginning is made on an endowment fund.

7. The Friends Schools and Colleges have responded to the idea of forming an "All Friends Schools Venture" to give us a Physical Director. Three sodas a year from each student would take care of the venture. It would give the students a new interest in international relationships. The response has been most gratifying. Swarthmore College students have pledged \$300 towards the expenses of one of their number who is coming to teach for us next year. Haverford College has been generous, indeed, in giving a scholarship to one of our boys who is to come to Haverford. If he proves a success, it may be extended for future years.

I go back to my job cheered by the generosity, hospitality, and kindness of Friends. It is my hope that our Ram Allah work continues to prove worthy of such trust and confidence. Further, it is my earnest prayer that our schools may make the Galilean real to the land of his birth.

My hearty thanks to all who have

NEW ENGLAND Y. M.

The Yearly Meeting of Friends for New England will be held at Moses Brown School, June 25 to 30. Those desiring accommodations may write to Edith L. Buffum, Moses Brown School, Providence, R. I.

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taken any interest whatever in our work and especially in this campaign. My especial thanks I extend to those wholesome students I met from Philadelphia to Whittier, California.

I am proud and grateful to say in closing, I am a part of all that I have met.

KHALIL TOTAH.

April 26, 1929.

DEATHS

HOBSON—At her home near Monrovia, Indiana, after an illness of many months, March 27, 1929, Elizabeth, wife of George K. Hobson, aged seventy-three years. She was a member and for many years an Overseer in West Union Monthly Meeting of Friends.

KELSEY—Asa Kelsey, formerly of Western Springs, Illinois, passed away May 8, 1929, at the home of his son, A. Edward Kelsey, 80 Whithall Road, Amesbury, Mass., in the ninetieth year of his age. He was born near Niagara Falls, in Canada, in 1839. In early life he removed to Michigan and became a naturalized citizen of the United States. The most of his active life was spent in the suburbs of Chicago, where he engaged in the tea and coffee business. He and his wife, Sarah Atwater Kelsey (who died in 1911), were faithful members of the Society of Friends, she being a recorded minister of the Society. Asa Kelsey is survived by an only daughter, Phebe Morse, of Newberg, Oregon, and three sons, W. Irving Kelsey, a Y. M. C. A. secretary in a college in Montevideo, Uruguay; Rayner W. Kelsey, professor

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of history in Haverford College, near Philadelphia, and A. Edward Kelsey, who is resident minister of the Society of Friends in Amesbury. Although suffering much ill-health in middle life, Asa Kelsey's health and strength were remarkably renewed in his later years, and his mental and physical powers were well preserved until very near the end of his life.

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LOCAL MEETING DIRECTORY

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CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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